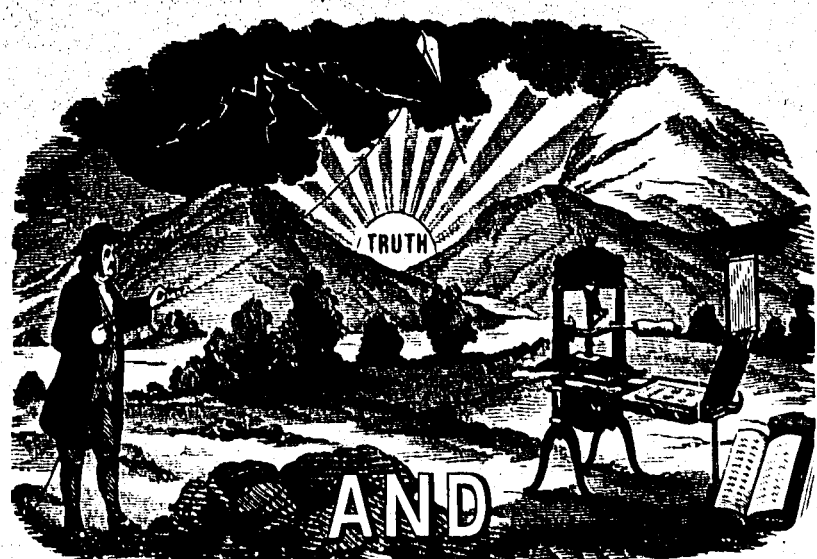


# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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## [FOR MIND AND MATTER.] TO THE DELAWARE.

BY T. P. NORTON.

Beautiful Delaware!  
Fresh as the morning air,  
Freighted with life-giving joy as of old,  
Where, free as thy waters,  
Mooconoon's daughters  
Ruffled thy bosom with puddle so bold.

Beautiful Delaware!  
Basking in moonlight there,  
Spangled with jewels in lustrous array;  
Like an insidious  
Maiden perfidious,  
Stealing the heart of the Jerseys away.

Born at the mountain side,  
Pure as the fountain-tide,  
Purling its melody over the sea;  
In circuitous motion  
Back to the ocean,  
To join in the requiem of the deep sea.

Beautiful Delaware!  
Bright as these visions are,  
Gilding with promise the vista of youth;  
O keep with thy glowing  
Our thoughts ever flowing,  
Onward and upward to the ocean of truth.

Flow on, noble river,  
Forever and ever,  
Type of the peaceful illustrious Penn;  
Thy wisdom descending,  
With Virtue attending,  
And Peace ever blessing all races of men.

\*The Indian name of the place where Chester, Pa., the home of Mr. Norton, is located.

## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

July 13th, M. S. 36.

LORENZO BRAUW.  
(Louisville, Ky.)

GOOD EVENING:—I have not made any arrangement as in what manner I shall express myself; but as every one seems to obtain a knowledge of spiritual things by coming here, I will try to give you my understanding of what is called Spiritualism. Almost every body living in a material form thinks their spirit is confined in that organization, and has not the power to demonstrate itself in any other locality. But the aura around every individual is so closely blended with the entire force of the human organization, that it is able by concentration of will to demonstrate itself at one, two or three places at a time. This is a subject worthy of investigation, for it proves to the mind, the power of spirit independent of a physical organization, and it is necessary to understand something of the law that governs this; for all spirits are a unit, held together by an electric force that heretofore has not been understood. But minds or spirits disembodied are learning the correct principle, and when we fully understand it, we will be able to demonstrate the law in such a manner that embodied spirits will have the benefit of it equally with ourselves. This is something that will give a knowledge that will be of great service in overcoming adverse forces. I am willing to concede that all the misery that now exists originates through ignorance of natural laws. Men are not to blame for not being wise—for not understanding anything that they have not had the opportunity to investigate; and as men have learned to be skeptical through the lack of demonstration of what is true, we must make use of every available opportunity to present facts to the human mind that are incontrovertible. I did not design speaking at any length, but I have been interested in listening to a conversation going on in this room, and when I once got control I gave expression to more than I intended. I will close for the present, but I hope, hereafter, to have an opportunity to give a communication worthy of the time and place. Lorenzo Brauw, of Louisville, Ky.

LOUISA HART.  
(Belvidere, N. J.)

GOOD EVENING:—It is a question with me whether it is right to hold such meetings as this; because it makes people speculate about the future and they forget all about present necessities. The gentleman who came before me, said he heard everything that was said in this room. But I have taken the opportunity of going through the house, and I find that there are two ladies in it who speculate a good deal about the future, and neither one of them is satisfied how it is; and I do not know that I can give them any more knowledge than they have in regard to that. For it seems to me that all through a person's physical life they meet with nothing but disappointments, and then they build their faith on what they consider a firm foundation, and give up their bodies willingly, to enter into a state of bliss; and then, when it is all over, there is a greater disappointment than has ever been experienced before. And it seems there is no way out of it, and we are left without one strand to hang our hopes upon; and that seems to be a fearful thing to have to endure. I have been, for some time, listening about this house to hear some devotional expression, but not one do I hear uttered. Religion is scorned and laughed at, until I have no expectation whatever in the future. Ques. What has your religion done for you? Ans. Well, I don't know; but I think a prevailing belief ought to be treated with

a little respect, but it seems it is not here. [This remark was called out by the fact that we could not help but be amused, at the fruitless effort of this spirit to adhere to its bigoted prejudices, and to shut its eyes to the light which it could not resist.] Ques. What has that prevailing belief done to help you? Ans. Well, that is a question that I would like to have solved for me, for I have met with such disappointment in what I am looking for that I expect nothing else. Ques.—Why have you been disappointed? Ans. Well, I don't know. I thought perhaps I had not lived out my life as I should have done, and that I had not rightly followed Christ and him crucified. [The fact of the matter is, that Christ and him crucified never yet helped any human soul to happiness. You have been looking for and expecting that which will never take place; and until you can realize that this is the fact, you will find yourself chained to the conditions you are now in.] Ques. Have you ever seen a spirit who had been helped by his or her faith in Christ and him crucified? Ans. No, I never have. Ques. Have you ever seen a Christian clergyman in spirit life who had been so helped? Ans. No, I have not. Ques. Well, if that is the case, is it not about time that you should cease to adhere to the teachings which as a spirit you have found so disappointing and disheartening? Ans. Yes, I begin to think so. My name was Louisa Hart, of Belvidere, New Jersey.

HIRAM YOST.  
(Brooklyn, N. Y.)

Is this what you call the New Dispensation? [Yes, that is what we call it.] Well, really! It fairly makes me quake to think that after I am dead and rotten, that I can come back and hold some mortal form, and not only speak, but have the experiences of mortality. I want you to know that I've not been idle after what men call death. I've been gathering together, from every source, all that I could acquire, with the expectation of some day putting it to use. But I never understood that there was a possibility of my conveying my knowledge to the ears of men. Such, however, seems to be the fact, and I want to be able to do a little good. There seems to be a question amongst people about the conditions of life, and many wish that they had never been born. But I claim that one intelligent thought is beyond anything that never existed. I think that those who lament the most, will perhaps be the ones to rejoice at the true condition of things. I learned long ago that there was no such power as the religious world understood to be God; but that there was an universal principle of intelligence that permeates the whole universe, and acts upon matter producing the very best results possible from the condition of things, and this is, or ought to be, satisfactory to all spirit forces, knowing that it is impossible to produce anything better than exists, under the present condition of things. But I do not wish to convey the idea that conditions will always remain so as to produce unpleasant effects. The development of force so acts on matter, that new conditions arise, and this makes it possible for humanity to so arrange their material and spirit forces as to produce entirely different effects from those that ever existed before. Knowledge is the keynote to all joy in the future. There is one thing that is creating a great excitement at the present time and a disturbance among the people of earth. That is the bigoted, ignorant ecclesiastical powers of centuries ago, are concentrating their forces to overcome the progress of the human family, and to hold it, as it was, in ages past, subservient to the behests of superstition. That is what is causing that condition of unrest—that condition of distrust—that condition of misery, that seems to pervade every department of human life. But I want you to understand that your surroundings are a few centuries later, and naturally afford advantages for development greater than ever before. Men and women of to-day are not so oblivious to their own interests as they were centuries ago. There are no conditions that can hold and control the minds of humanity to fall down and worship false idols. The opposing forces may create a condition of great distress, but they cannot control the destinies of men. Out of the shadow of the present will come the prosperity of the human race in the future; and from the fragments that I have gathered I find it possible to construct a government so perfect that it will be a unit in itself, and no part of its people will desire it changed—a government under which individuals will have power to perfect themselves and develop as they may desire to do. Hiram Yost, of Brooklyn, New York.

SADIE MATHEW.  
(Buffalo, N. Y.)

This seems to be a new kind of place to me! Who lives here? [Mr. F., and his wife, the medium you are controlling.] Who is Mr. F.? [A stranger to you, perhaps. Do you not know that you are a spirit who has returned to earth and is controlling a medium?] No, I do not; and it seems very strange that I am brought in here to a strange man's house. Ques. Who brought you here? Ans. Why, a little bit of a squaw by the name of Fleeting Foot. She said to me that if I wanted to understand the ways of life, I should just stand back of this lady a little while. By standing back of her, it seems I have become herself. I never had such an experience

as this. [Well, you will find that it is an experience that is very fortunate for you. You may well thank Fleeting Foot for bringing you here.] Well, I suppose I may if there is anything to be thankful for; and I do not know why there should not be. But what puzzles me is this. I thought that when the day of resurrection came, I would come up in my own physical form, and be able to be recognized as one of the faithful workers for the Lord. Ques. Did you think the Lord needed you to work for him? Ans. Yes, I did; but it does seem that things are altogether different from what I thought they were. I am not here to preach, but only to learn a lesson that may be of use to myself and others. I hardly know how to give you an understanding of my experience in spirit life. To go into all the particulars would, perhaps, make too lengthy a communication. But I will say that my experience was one of keen disappointment. Not but that I had lived an ordinarily good life; but I had been taught to expect something so glorious when I was done with earthly experiences, that I felt a deep regret after discovering that I was not likely to realize any of my expectations. But I find that I had no real cause for trouble or sorrow; for I was in a condition to have enjoyed a great deal if my mind had not been misdirected; and also that my psychological condition was what made me unhappy. I was not willing to go through the course of natural development or growth to attain perfection; but I wanted to reach it by one great leap. I have found, however, that faith could not accomplish for me, what work would eventually do. And I am really glad of this opportunity, or way, of being resurrected, for it seems as though it was a condition that would produce good results. I find no element here to hold me in the condition in which I once existed, and I hope that this may be the true resurrection to the millions who are still enslaved by old ideas. Sadie Mathew, Buffalo, N. Y.

EDWIN GOVER.  
(Edinburgh, Scotland.)

You must not wonder that I hesitate while undergoing such strange experiences. [This explanation was given because of an unusual delay, after he took control, in commencing his communication.] I cannot say that I was entirely ignorant of the power we possess, as spirits, over the physical organizations of mediums, but I hesitated, fearing that I might, in some way, injure or abuse the physical form of another; but as the law that governs all things is perfect when understood, I have availed myself of it to give some thoughts that arise through this experience; for it seems as if it would take a great deal of evidence to entirely satisfy the minds of the masses in regard to this subject. I do not come here held by any religious views, for I ignored all such views as unworthy of the great creative power, and stood aloof from all organizations, feeling that man needed all his faculties and powers to use in his own development. On that account I was scorned and scoffed at, and treated with contempt by men who were unworthy to carry my shoes; and hence I feel like battling for the liberty of men. It seems to me that all the unfavorable conditions that exist to-day, are brought out by conservatism. I would ask these conservative men and women to stop and reflect, and to act for themselves. No man was ever created who had the power to understand that principle that the world calls God; and any one who takes it upon himself to teach the masses what they must do to be saved, is adding insult to injury. A little child would know better than to attribute such principles to an all pervading power of justice. And men have learned that they are dependent on the characteristics of their own individual organizations and the conditions that surround them for their manifestations of intelligence. Yet wrought out to the highest perfection, or so low as to scarce perceive its own necessities, it was not through its own forces that it produced the conditions that exist around it; and it is blasphemous to attribute such injustice to a principle that acts and moves in every atom of the universe as a condition for universal misery. Let men endeavor to learn the laws of their own being and ignore those made by men that have enslaved millions, and sacrificed some of earth's best children to bigoted superstition. Let them learn the laws of their own lives, and the perfection of the human race will then be accomplished. I feel in sympathy with each member of this circle, and I know that each honest effort they may make will be appreciated. I retire from your presence giving my name as Edwin Gover, of Edinburgh, Scotland. Ques. Were you publicly known? Ans. Yes, on account of my liberal views. I was the devil for the priests to persecute. I wrote, talked, and did all I could to promulgate the true principles of life, as I understood them, and was naturally publicly known by those whom I reached.

MARY SPA.  
(Madrid, Spain.)

GOOD EVENING:—I was brought here by some of the people whom I suppose were my friends, and they requested me to give you a little account of my life, although you may have no opportunity of discovering the truthfulness of what I state. I was born of Catholic parents, and until I became about fourteen years old, I obeyed them implicitly; but about that time I became very rebellious. I could not feel that I ought to worship, or to

profess what I did not understand, and my parents being good Christians, thought I was possessed of the devil. And then was when my trouble began. They locked me up and starved me—they took me to confession—and subjected me to abuse from the priests; and until I was twenty years old my life was one continued agony. There was nothing left undone to make me confess my sins and to ask for redemption; but I stood out determined not to be untrue to myself. And when I was twenty years old, my physical powers became exhausted, and I passed into another condition of life. I would like you to know some of my experiences then; for it seems I was what this lady is, a medium, and was controlled by men who had more intelligence than humanity; and they held me all that time in that positive condition, and compelled me to resist every influence that was likely to bring me into the church. To you it may seem a fearful thing for a spirit to have that power, but I have learned that this experience was nothing compared to what my experience would have been had I accepted my parents' religious faith; in which case I would have been held perhaps for centuries in a condition of ignorance. My arrival in spirit life was crowned, at least, with independence, and the priesthood could not usurp my independence. I have also learned in spirit life that my acts while in the physical form had an effect on the church. It had an influence upon minds to give them the first stepping stone to independence, and broke to some extent their power to prevent this. I have not suffered as a spirit, and my opportunities have been great to acquire knowledge, and after acquiring it, to appropriate it to the best use in aiding others out of the misery in which they exist. I hope my communication may become a benefit to some one, in directing them at least not to persecute any one for being true to themselves individually. My name was Mary Spa, of Madrid, Spain.

[We have here the strongest possible testimony to the fearful wrong that is committed by all who undertake to cram into the minds of young persons the deadly poison of bigotry, superstition and ignorance. Fortunate indeed was it for this gentle spirit that she had friendly spirit influences to sustain her in her unusually successful rebellion against the tyranny of parental bigotry, and the accursed persecutions of the Christian priesthood. She was through that means, and that means alone, saved from a fate a thousand times worse than death, the agony of disappointed hopes, and the misery that is ever the accompaniment of indoctrinated ignorance.—Ed.]

JERRY RAID.  
(Norfolk, Virginia.)

Do all people have a feeling of restraint when they enter here? [No; and I hope you will feel that you are among friends who appreciate your coming.] Perhaps I will feel so after I become better acquainted. I have been thinking that this thing called dying is not dying at all; and what bothers me is that people have looked upon it so long in that light; and how it has happened that it was left all this time to find out this important fact, is something that bothers me dreadfully. [It is very easy to understand that, when you remember how persistently a knowledge of that fact has been resisted; and how it is resisted even yet by the great mass of earth's people.] Well, they are resisting that which will be the means of giving the whole world pleasure; and if my coming here will be the means of waking up somebody to know this truth, I have spent my time in coming here very well. I want everybody to understand that I am in a pretty fair condition—not too happy, nor unhappy. I have gravitated to just the place that is about right for me. When I lived and acted among men, I hadn't opportunity, or at least you would not think I had, to know much; but I always acted fair and square, and I find that it is a pretty good advantage on this side of life, and if a spirit has got any sense at all, they need not remain ignorant a great while, for there are those here who are always ready to help those who have a desire to learn and know. Well, I guess my desires must have been pretty nearly in the right direction; but I didn't go flashing after God. I thought I'd wait until he came to me. Somehow or another I landed in this town without much trouble. I guess I will have to go back to my own place now. My name is Jerry Raid, of Norfolk, Virginia.

MARY ANN FENNEL.  
(Lumberville, Bucks County, Pa.)

I was here once before, and I told you that I used to take opium. I thought I'd come back and tell you that I feel ever so much better since I came here the other evening. Just tell them Mary Ann Fennell is a good deal better off than she used to be. I came from Lumberville, Bucks County, you know.

[This spirit controlled the medium a few evenings before, at a private circle, and made known her miserable condition as a sick and opium diseased spirit. She was advised that she had it in her power as a spirit to throw off that unfortunate desire for a drug that had caused her so much misery. It appears she took the advice



given, and was relieved. She seemed to have no conception that there was any relief, by the effort and desire of her own mind, from that corroding desire to gratify her cravings for opium. She has found out the potency of mind over matter, after a sad experience of misery and suffering. It is some compensation for what mediums and their friends have to undergo at the hands of those who are ignorant and prejudiced against the truth, to know what a blessed work of relieving distress is their privilege.—Ed.]

#### Spirit Communication—An Appeal to Mediums.

BEAVER DAM, Wis., June 26, 1893.

Editor of Mind and Matter:

DEAR BRO.:—Inclosed I send you a communication given through myself, on Sunday evening last, after a delightful circle. It being the first time I was ever controlled to write, I took the first thing for paper within reach; and fearing to tamper with it by copying, I send you the original. I could not get a name for a long time, and can hardly make out anything now, though I was strongly impressed that the thoughts were given to me by Mr. E. V. Wilson. If you consider it of any value it is at your disposal.

Very respectfully,

A. H. FINCH.

#### COMMUNICATION.

Mediums, stand firm! We are entering upon a terrific struggle, and you are our soldiers. On you depends the result. You must be positive. You ask: How can we be positive and negative at the same time? I answer: You must be positive to the Jesuitical (spirit) hordes that beset you, yet negative to us—the friends of truth. You can—you must. Ponder—think—listen to the still small voice that directs you in the right; but be positive to all others. Listen! We are in the minority—we depend upon you. All that we ask is that you stand firm. You must. We want you to form circles with congenial people, all over this broad land, that we may talk to the myriads in darkness, misery and ignorance. This is where our greatest victory is to come from; this is where we can accomplish the most in the least time. The crisis is coming—*to arms!* Mediums, you are in constant danger. No band, no power on earth can protect you, unless you stand firm—positive to the enemy and negative to us. The work that has been done in the past six months is vast beyond realization; but many of our best mediums are getting confounded, and are yielding to their destroyers, the enemies of Truth. Down with the Cross! down with the creeds! down with oppression, bigotry, superstition, and ignorance! And flaunt the banners of light and truth, liberty and happiness, to the poor down-trodden people of this land. Let us have free education—free from Bibles and false doctrines; let us have freedom of speech, of the press, of the mind, of the soul. Let the light shine! Do not turn your heads in shame and deny the truth when the finger of scorn is levelled at you. Have you no courage? You must have, or else regret it forever—forever, and your future be forever darkened by this cloud. We must have every pure soul on earth to help in delivering their fellow-men. The priesthood must fall, and in its place be reared the beautiful light of truth, liberty and happiness. And we appeal again to our noble self-sacrificing mediums to be positive, and we can carry them through fire, if necessary, unscorched, to bring the light to men, and bright, bright will be the glory of your lives through all time. Now one word more. Stand by this noble paper—champion of truth. The words given you through that medium who has felt the power of the Jesuits are all true. Make them known whenever and wherever you can. Do not try to force your own beliefs, if there is a show of opposition (prejudice); rather make an atheist than to go too far at once. One step at a time—one step leads to another. God bless you! brother Roberts. Oh! how bright will be your future. You have done nobly—you are doing nobly—and you will yet do nobler still. But we must drop all contention and fight shoulder to shoulder, if we would not have our cause crippled, yea destroyed, by this terrible monster priestcraft.

Yours for truth,

E. V. WILSON.

[We are willing to fight for truth, shoulder to shoulder with any one who is not seeking to drag the Spiritual Movement into the same old ruts of selfishness and personal aggrandizement, which has ever led to the same results, the arrogant and soul-crushing usurpation of the few, and the dwarfing and stunting subserviency of the many. We sucked in with our mother's milk a hatred of every form of domination in human affairs, and we cannot be made to acquiesce in any scheme, in which leadership and its following are the ends sought. We are determined, so long as we are permitted to perform our work in this life, to insist that Spiritualism shall be left as free for all, as the air that men breathe; and that they shall not have to take it diluted with mortal selfishness and ambition; Spiritualism has no foes so dangerous and to be feared as those who in its name seek to drag it down to the level of the theological, political, and social wrecks of the past. It is for that reason that we find ourselves so frequently compelled to throw ourselves and paper into the breaches that these selfish schemers are continually making in the walls of the citadel of Spiritualism. We insist that Spiritualists need no leaders, and he or she who aims to lead them however, ably or lamely, insults them, and retards the spiritual work that is being done by the spirit friends of truth. There is where we have stood—there is where we will continue to stand—though inharmony and contention shall rage from now until the day of doom. We know we are immortal, and that the day for the triumph of perfect rational and personal freedom will come, wherever a human soul exists.—Ed.]



Watching by the river,  
Listening evermore,  
For some blessed token  
From the other shore—  
Longing for the whisper  
Of one little word,  
Troubled by the zephyrs  
If the leaves are stirred.  
Listening for the music,  
Eager to behold  
Little baby fingers  
Touching harps of gold.

Groping through the shadows,  
At the gate of death,  
Careless of the chilling  
Of his joy breath;  
Looking for the angels,  
Not so far away,  
Close behind the curtain  
Of this flimsy clay:  
Listening to the music,  
Eager to behold  
Little baby fingers  
Touching harps of gold.

Peering through the darkness  
Of love's blighted dream,  
Toward the welling fountain  
Of its parent stream,  
Fondly hoping, trusting,  
Every promise given,  
Lingering enraptured  
At the gate of heaven,  
Listening to the music,  
Eager to behold  
Little baby fingers  
Touching harps of gold.

[From Harper's Young People.]

"ONLY A GIRL."

BY MARY DENSEL.

They lived with their grandmother, did John and Katinka, in the old yellow house by the river. There was plenty of room in the house, in spite of its being only one story high. For the "milk room" opened out of the kitchen, the "sink room" was between the pantry and the "pump room," which in turn led into the "seed chamber" and was connected by an arch with the "meal closet" and "store room" the latter being next the barn, where lived Peter, the fifteen-years-old "colt."

The small garden lay in the rear. The garden was the principal spot, after all, for by means of that John intended to earn his living. He gloried in being a boy, and able to support himself.

To be sure, grandma made his clothes, and Katinka knit and darned his stockings; but John did not take that into account. He thought no more of paying Katinka for her labor in the mending line than he did of rewarding her when she helped to weed the garden. What were girls made for, unless to help?

So twelve year old Katinka worked cheerfully by his side, carried water when the weather was "dry," rose at four o'clock A. M., to pounce on potato bugs at their morning revels, or made herself into a scarecrow and stood half the day waving her arms and shouting at the crows when the corn was planted. But it was clearly understood that John raised the vegetables, especially the cabbages.

"Which will sell at three cents a head, Katinka-tinkink. Then I'll have enough to buy a *Harp of Judah*, and go to singing school," announced John, who was fourteen years old, and learning to sing a nerve shattering part called—by himself—bass.

Katinka's eyes shone.

"I wisht I could go to singing school, too?" said she.

"So you might, if you were a boy and could earn the money," answered John, loftily. "There's a caterpillar! Go for him, Katinka-tinkink!" So Katinka "went for" the worm, then ran for a hoe, afterwards fetched the water pot, and finally, there being no more odd jobs on hand for this particular lord of creation, she was graciously permitted to attend to her own small plot of ground, at the contents of which John smiled scornfully.

There were bachelor's buttons, bouncing-Bets, holly-hocks, thrift-flowers, blue "baby's-breaths," and three great sunflowers.

"Trash!" John called them, to Katinka's anguish, for though she was aware that squashes and beans were vastly superior, yet she was very fond of her silly flowers. She even wondered if she might not beg John to carry a few of them to the city, and try to sell them with his vegetables. Then she might perhaps join forces with Sally Lowder, each paying half for a *Harp of Judah* from which they could warble in company. But Katinka hardly dared to proffer this request when John's vegetables were ready for sale. The cabbages were especially magnificent.

"Three cents a head, and there are as many as thirty of them," said John, one evening, rubbing his cheek, and gazing out of the window. "Tomorrow I'll harness up and take them to town."

Now the reason John rubbed his cheek was that for two whole days it had pained him, and to-night there was a red place puffing out behind his left ear. The next morning there was a swelling behind the other ear, and he had a double chin fit for an alderman.

"John," said his grandmother, "it's the mumps."

It was indeed, and a fiercer boy than Master John you never saw, for mumps being "catching," he could by no means go into town and spread the disease as he sold his cabbages.

"All I can do is to stand here and see them burst open at three cents a pop," said he, bitterly.

Katinka's heart was full of sympathy, but what could she do—being only a girl—except to make poultices for the swollen face, and fly out into the garden every five minutes to see if the "cabbage over yonder" had burst yet, or to scare away the blackbirds which were holding high carnival, and jeering in their thievish hearts at the distorted face in the window?

The following day the mumps were even worse, and four cabbages blew open. The waves of

misery bade fair to swamp both John and his tender little sister, until suddenly Katinka rose to the surface, and, "I'm going to market," quoth she.

You may be sure there was a sensation at these words. Grandma held up both hands in horror.

"Pho!" said John. And he meant "pho!" He meant it in the broadest sense of the word. "You're only a girl. What can a girl do, I'd like to know!"

"You shall know," declared Katinka, stoutly. "Grandma, please don't say 'no.'"

Now grandma never did say "no" to Katinka. Perhaps it would often have been wiser to do so, but history must speak the truth, and the fact is she dropped her hands as Katinka explained her plans.

"And I must go this very day, grandma," ended Katinka, "for by next week I shall be down with the mumps myself."

"Besides that, the cabbages will be ruined," added John.

"The little birds fly about the city unharmed. Who would molest dear little Katinka?"

So reasoned gentle, unwordly grandma.

John still scoffed, but perhaps for that very reason Katinka cut the cabbages with a firmer hand. She gathered the string-beans, some pease, a few radishes, and even went so far as to dig some early potatoes. Then she marched to the barn to interview Peter.

Now Peter had opinions. Alas! some of these ran in the same groove with his young master's.

"A girl put on my bride! Perish the thought!" Peter tossed his head so haughtily, and held it so high that Katinka reached upward in vain.

"Absurd little minx!" said Peter, communing with himself.

But suddenly Peter found himself tied to a post; there was a barrel at his side; there was a scramble and a flutter of petticoats. Before he could collect his senses Peter's eyes were fenced in by blinders, the bit was between his astonished teeth, the wagon shafts were claspings his sides.

"We'll see who can manage you, sir!" remarked Katinka.

It took only a moment for the little maid to don her cape bonnet, and to tuck the vegetables into the wagon. Then she mounted the seat, and was off and away.

Off and away at a breakneck pace, for Peter had bided his time. Conquered by a girl? Not he. With a tug and a strain he ran up the first quarter of a mile. His breath came hard. The next, and his run had become a gallop. Two-thirds of the way, and the gallop was a mild trot. His bit was covered with foam. The top was reached. Peter dragged his legs wearily, then stopped short.

"Ha!" said Peter, "times have changed."

"Ho!" said Peter, "in these days girls have queer ways of their own." "Hi!" said Peter, "let's be respectable."

Katinka had never dreamed there would be so many wagons at the market-place. Her heart failed her. Who would notice so small a person as herself among these busy, bustling men? Surely she never ought to have come. But she remembered John, and would not turn back. She guided the now meek and weary Peter to the curbstone, and gazed wistfully around.

No one noticed her. One man with butter and eggs was noisy crying his wares. Another, in a white apron, was bargaining for mutton. A third was crying, "Lettuce! nice fresh lettuce here!"

"Oranges! fifteen cents a dozen! Two dozen, twenty-five cents!"

"Any horse-reddish?"

The din almost deafened Katinka. She held out a cabbage, and shouted, but could not hear her own voice.

"I wonder if they would notice a flower?" thought she; for, quite unknown to John, she had brought some posies, thinking that even if she could not sell them, they would like to come to town and see the sights. She caught up a sunflower, and held it high above her head.

"Tell them I have cabbages to sell," she whispered.

All at once there was a lull in the noise about her, and a woman's voice exclaimed:

"Oh, what a panel she would make, papa!"

Katinka became aware of a tall, gray-haired gentleman and a young lady who was clinging to his arm.

"Oh, what a picture!" cried the lady again, and she came close to Katinka's wagon. "I should like to paint you, child," she said.

Katinka's gray eyes opened wider. Then, taking courage from the kindly face, she leaned forward.

"The cabbages are only three cents apiece," she said, appealingly.

"How dear!" exclaimed the lady.

"No, no, ma'am; that's very cheap," said Katinka.

The new-comer seemed to find her very amusing, for she laughed, and showed two rows of dazzlingly white teeth.

"It's you who are dear and simple and truly precious," she said. "Will you come with me, you little Penelope Boothby, and let me paint you?"

"My name is Katinka, and I must sell my garden stuff," said Katinka, solemnly.

"Papa, buy her vegetables," ordered the lady. "What have you, little one? Beans, potatoes, and hollyhocks, I declare. Papa, you go to your office, and Katinka—what a delicious name!—shall drive me home; then I'll buy her goods and paint her picture. Good-bye, papa. Give me a seat in your wagon, child."

Katinka was lost in amazement. What was this extraordinary young lady about to do with her?

On they drove, away from the noise and bustle, until finally they stopped in front of a large brick house.

"Julia," said the lady to a white-capped maid who opened the door, "take these vegetables to the kitchen. Call Smith and ask him to give this horse some oats. Katinka, you come with me."

Still in a daze, Katinka followed her eccentric hostess into a long room hung with pictures.

"I'll keep you only an hour, and I'll pay you a dollar besides the worth of your potatoes and cabbages," said the lady.

Katinka clasped her hands in delight.

"A dollar!" she repeated. "Then I can buy a *Harp of Judah*."

The young lady flew about, placing an easel, hunting up pencils and brushes. Then Katinka was whisked into a chair, and bidden to hold tightly to her sunflower, while her captor sketched as if for her life.

"You blessed little old-fashioned cherub!" she

was exclaiming. "Turn your head a trifle to the left. There! there! Now don't move for the love of Correggio himself. Oh, you cherub!"

Sketch, sketch, sketch.

"Drop your eyelids. One dollar!—I'll give you two, my beauty."

Sketch, sketch, sketch. The town clock clanged twelve.

"I guess I'll go home," faltered Katinka.

"Only two minutes more. Now raise your eyes. What! Bless me, a tear? I've tired you out, you poor little image! Julia, bring some cakes. Two dollars?—it shall be three! Come here, and look at yourself."

Sure enough, there was Katinka's very face peering at her from the easel, its eyes as big and as gray as her own.

"My, what a handsome sunflower!" cried Katinka.

Two hours later grandma and John beheld Peter racing down the road.

Before they could reach the barn, Katinka had sped into the house, waving a five-dollar bill before John's swollen face.

"Say 'girl' again?" quoth she.

"Where did you get it?" demanded the astonished John.

"Sold your cabbages—two dollars. Queer lady made a picture of me—three dollars, because I was a girl."

"A picture of you? In that sun-bonnet?"

"Yes."

"A picture of you?"

"With a sunflower in my hand. And she said I was a che—a che—a chetub or dub or rub. Yes, that's it, a che-rub. And she liked me because I was a girl."

"Well, I never heard the like of that!" cried John, and his cheeks seemed to puff out bigger than ever in his efforts to understand such nonsense.

But there were several facts that John had "never heard the like of." One was that during the next October, when he and Katinka were trotting to singing school, each carrying a brand-new *Harp of Judah*, the folks of the neighboring city were in raptures over a certain picture which hung in a public gallery.

It was the portrait of a little maiden in a plaid sun-bonnet, who gazed at the crowd with wide-open, innocent gray eyes, and whose mouth wore such a happy smile that one and all smiled back at her, "just as you would at a lily." But it was no lily the child held in her hand. It was a large rich yellow sunflower.

And no one knew who the picture was, for when they hunted it up in the catalogue all they found was, "No. 77. Only a Girl."

First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September, 1893.

The following are the speakers and dates of their Lectures:

O. P. Kellogg, New Lyme, Ohio, July 15, 17, 19, 21, 22 and 24th; Mrs. R. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22d; Lyman C. Howe, New York, July 25, 27, 29 and August 2d; Mrs. C. F. Davis Smith, Brandon, Vt., July 16, 23, 29 and 31st; Mrs. A. M. Glading, Philadelphia, Pa., August 4th; Thomas Gale Forster, Baltimore, Md., August 5th; J. Frank Baxter, Boston, Mass., August 5 and 7th; Mrs. Amelia Colby, Buffalo, N. Y., August 8, 10, 12 and 14th; Sarah Byrnes, Boston, Mass., August 9, 11, 12 and 15th; Capt. H. H. Brown, Brooklyn, N. Y., August 16, 18, 19 and 22d; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19, 21 and 23d; George Fuller, Dover, Mass., August 24, 26, 28 and 30th; Ed. S. Wheeler, Philadelphia, Pa., August 26th.

MEDIUMS.—Mr. Edgar W. Emerson, of Manchester, N. H., has been engaged for the first and second weeks, who, at the close of each lecture will demonstrate the facts of spirit return, by giving names and incidents of our friends who have passed on, which should satisfy the most skeptical. We first give you the philosophy of our belief and then demonstrate it to you by facts. Mrs. Patterson, of Pittsburgh, Pa., Slate Writing Medium, will be in Camp, and many other equally as good for other phases of manifestation.

Tuesdays, Thursdays and Sundays, will be regular excursion days. A special train will leave Ninth and Green Streets, on these days at 7 P. M. stopping at all stations, to accommodate those who wish to attend the dance; returning at 10.30 P. M.

The facilities for Boating are excellent, affording ample opportunities for the gratification of the taste for this pleasant and healthy exercise.

The Grounds will be illuminated with Chinese Lanterns, Brilliant Colored Lights, etc., every Saturday Evening, beginning July 21.

Concerts by the Band will be held at stated intervals, in the New Music Pavilion on the lawn.

Ample accommodations will be provided at the grounds, for boarding and lodging at the following rates:—Good Table Board by the week, \$4.00. Single Meals, 35 cents each—for Breakfast and Supper. Dinner 50 cents. Lodging, 30 and 50 cents.

All letters to persons in Camp should be addressed Spiritualists' Camp Meeting, Oakford, Bucks Co., Pa.

After July 9th, the Freight of Tenters marked "Care Capt. Keffer, Supt. Spiritualists' Camp Meeting, Neshaminy Station" and delivered at Depot, Front and Willow Streets, shed "C," before 10 A. M., will go to Camp same day, free of charge.

For further information apply to Francis J. Keffer, General Superintendent of Camp grounds, 613 Spring Garden Street, Philadelphia, or at Headquarters on the grounds during the Meeting.

Ask for "Neshaminy Falls Camp Meeting Tickets," Round-trip, 55 cents, good any time during the meeting. Can be had at Ninth and Green streets, Ninth and Columbia Avenue, Third and Berks streets, and Germantown.

A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

Address, J. W. WALKER, Franklinton, N. C.



## New Mediumistic Developments.

SPRINGFIELD, Ill., July 18th, 1883.

Editor of *Mind and Matter*:

Since you so kindly published my account of the Terre Haute materialization seance, some weeks ago, I will again contribute something for your columns, which may interest some of your readers.

Springfield Spiritualists, have for several years, rested in a somewhat torpid state, so far as developing any interesting phases of mediumship is concerned. It is true there are a number of Spiritualists here and some mediums partially developed, but not sufficiently so, to warrant them in throwing open their doors to a skeptical public. Unknown, however, to our circle of Spiritualists, a medium is being developed, whose powers bid fair to eclipse everything ever seen in our city, and that too in the midst of a family who before knew nothing of spiritual manifestations. I witnessed a seance there last evening for the first time, of which I will give an account.

The family in question is composed of two brothers, Messrs. Martin and Clarence Deane, Mrs. Clarence Deane, and the mother of the two boys, with the addition of a colored boy named Bill, about eighteen years of age, whom Mr. Martin Deane raised.

The spirits commenced their demonstrations some months ago in the room occupied by the colored boy, by rattling doors in such a violent manner, as to frighten the unsophisticated negro nearly out of his wits, and to cause the family to think burglars were attempting to enter the house; and, in fact, an account to that effect was published in a local paper, written by your correspondent. A few nights afterwards, however, examination of the premises failed to "materialize" a burglar, and much mystified by the strange noises the family began to investigate. It occurred to one member of the family who had been reading *MIND AND MATTER*, that possibly it might be spirits, and no sooner did the thought occur to him than he began to question the unseen agency of the noise, and by establishing a system of signals, intelligible answers could be obtained to their questions; and they soon ascertained who their visitor was. It seems the visitor was the spirit wife of Mr. Martin Deane, Mrs. Dixie Deane, spoken of in my former article, and she conveyed to her husband some information of a very startling character, which upon subsequent investigations he became convinced was correct.

The verification of the truth of this communication created such an interest in the demonstrations, that sittings were held in the room aforesaid, by the family, the only outsider admitted being a Mr. Allen, an intimate friend of Mr. Dean. The Negro, Bill, is the medium, and owing to his superstition, it was with the utmost difficulty he kept in the room; in fact several times he became frightened and ran out. Last evening I was invited to attend, and when all was in readiness we adjourned to the room, which is unfurnished, being a back room upstairs, with a single door to the east; on the west side a chimney jamb, and to the north of this a closet in which hangs the Negro's wardrobe. The Negro stationed himself against the wall some three feet from the opening of the closet, the door of which was open. He took his place under protest, and refused to seat himself in a chair, saying he was afraid.

After singing a few minutes, a distinct knocking was heard on the open door of the closet, out of reach of the Negro, who, while he was not singing, kept up a continual chatter, bantering and daring the spirits, or "spooks," as he called them, to do things which they almost invariably did, and which had the effect of frightening him to such an extent that he threatened to leave the room. The spirit who had come first was Mrs. Dixie Deane, and on the previous evening she had taken with her a large plain gold ring, which she had requested them to lay on a chair near the closet. She had also promised to bring her husband some flowers. Hardly a minute had elapsed after she made her presence known, when Mr. Deane exclaimed: "She has thrown me a bouquet of flowers and the ring is attached to them." The flowers had fallen in his lap, on his hands, and immediately the room was filled with the sweetest perfume.

Other spirits followed, and by use of the signals established, made themselves known and conversed with those present. They would leave the closet and push a chair into the middle of the room and draw it back again. Then they would pass to the Negro, when he would address some impertinent speech to them, and they would slap him in the mouth, when he would become so frightened he would run out and say he would leave the room if they didn't quit. Numerous articles of clothing were taken out of the closet and thrown to different parts of the room, striking our feet or our laps, the Negro all the time being too far away to reach the articles, so that it was impossible for him to throw them.

One spirit, a brother of Mr. Allen, was particularly demonstrative. He would slam the door violently and rap loudly on the wall clear above the reach of the Negro, and frequently when his power would give out, we could hear him sink to the floor, his hand raking the wall. Suddenly the Negro got brave and dared the spirit to put him in the closet. It was no sooner said than executed. The now thoroughly frightened Negro was grabbed by unseen hands and dragged into the closet and the door shut in his face. The noise occasioned by the scuffle was sufficient to convince the most skeptical that there were two persons near the closet. It was very amusing to those present, who were more amused at the Negro exclaiming, after kicking open the door and springing out of the closet, "I thought they would take a dare, but they won't." Mr. Allen explained that that was exactly his brother's disposition while here. The spirit's name was "Ed," and the irrepressible Negro persisted in calling him "Eddie." Mr. Allen told him that nothing would provoke him so quick in this life as to call him "Eddie," and warned him to desist; but this only made the Negro more persistent, when presently whack—he caught it square in the mouth.

Other feats of interest were performed, such as jerking the necktie from the medium's neck and tossing it into the middle of the room, and afterwards putting it back in its place again. Two rings were taken from his pockets and after rapping them on the wall, at a distance from the medium, they were thrown to different parts of the room. His shoe was also taken forcibly from his foot and tossed on the floor at my feet, at my request.

Each spirit that came could be immediately dis-

tinguished from the others. Among these was a little five year old son of Mr. and Mrs. Clarence Deane, whose tiny yet rapidappings could be distinctly heard. This was the only spirit that inspired no fear to the Negro, and at the request of the parents, he would pat the medium's hand and place his face against the back of his hand, so that he could feel his soft warm cheek and ear. At their request he also tried to whisper in his ear, producing a whistling sound, that could be plainly heard by all present. To accomplish these feats, and from the fact that they could be heard to drop to the floor frequently, we became convinced that they were materialized. Considering the circumstances under which this wonderful development has been accomplished, we think it is somewhat remarkable, and we regret very much that Mr. Deane expects soon to leave our city, to take up his residence in Texas. May the good work go on and truth be verified.

J.

## Stand by the Healers.

Editor of *Mind and Matter*:

I noticed in your issue of June 23d, some testimonials of cures performed by Dr. B. F. Brown, formerly of Lewiston, Maine, which without doubt are all true. There is one that I know to be true in every particular, from a personal knowledge of the case. I was present when he was healed nearly three years ago. I have seen and conversed with him within the last three months. He was looking well and hearty, and has been working at the carpenter's trade for over two years; something he had not done before being healed for nearly six years. I refer to the testimonial of John Stinchfield.

I have also noticed testimonials of cures by Dr. G. Amos Peirce of this city. I understand he is doing a good work, and ought to be constantly employed, for there are thousands of suffering ones who need his healing magnetism. I would like very much to see in print a testimonial I gave him over four years ago for curing me of the use of tobacco, a habit or disease of over twenty years' standing. I am perfectly free from it today, and bless Dr. Peirce and his spirit helpers for my deliverance from the filthy habit and curse to humanity.

Let us stand by the healers and give them all the encouragement and sympathy we can, for I know from personal experience with them that they have to suffer intensely at times, taking on the pains, sickness and burdens of others. Let us stand by the healers in their grand work; by so doing we become co-workers with them in relieving human suffering.

Yours for the cause,

N. W. BONNEY.

Lewiston, Maine, July 5, 1883.

## Letter From Mary E. Tillotson.

VINELAND, N. J., July 10, 1883.

J. M. Roberts—Dear Editor of the *Two Worlds' Paper* and *Friend of Abused Truth in Both*—

I willingly respond to your appeal for the sustaining of Alfred James, and to second and commend that appeal I wish this note to appear in the *Mediums' Paper*, though it carries but one dollar to this worthy medium. If I were not carrying a most needed reform on my unaided head and hands, it would not be a single dollar, nor a single five. I want it to call attention to this case, and action that will soon send a hundred dollars, that it may comfortably condition Mr. James. His peculiar work is a general benefaction, and should be appreciated by those who are able and glad to sustain it by relieving him of undue care, especially of harrowing necessity. His organization is adapted to the control of ancient Oriental spirits, and it is probable that there is not another organization on earth, as well adapted to their use; and their testimony is vastly important. The bare communications are tests enough of genuineness; yet they are clearly vouched for by historic records. Spiritualists, be not cruelly thoughtless in this sphere of life, and at this trying period. We have duties to fulfil towards the sensitives placed by nature in the van of this ethical revolution; and the fulfillment is as much for truth's and progress's sake as for the passive oracles of the world commingled with this. Mr. James seems expressly developed for this purpose, and while his powers are thus required, his physical needs demand kind consideration.

Faithfully, MARY E. TILLOTSON.

## Remarkable Materialization Through DeWitt Hough.

At a circle at Mrs. Stoddard Greys, 323 W. 34th St., DeWitt Hough the medium, Carrie Miller appeared outside of the cabinet twice, without entering the cabinet; she formed gradually from the floor, beginning with a small spirit light, then increasing until she looked like an etherialized form, walked towards us, and materialized a white veil until it touched the floor while thrown over her head. She disappeared twice from our view outside of the cabinet.

Another spirit named Josephine appeared and walked out, returning to the cabinet and coming out several times, she distributed flowers among us that laid upon the table which were brought there by some one in the circle.

At a previous circle this spirit appeared with a bunch of delicate pink carnations at her belt that I had given her. I entered the cabinet while the medium was entranced, and after the light was struck, but could not find them. I was told this spirit had taken things away and returned them again.

DeWitt Hough answers questions. I received an answer with my name Harriet written, while I had only signed H. Beach. Mrs. Grey and son give sittings daily for this phase of mediumship with success.

Mr. Hough is a very promising medium, and I hope may be spared a long time to work for the emancipation of mind from bigotry and superstition, and to establish the truth of spirit communion between spirit and mortal, uniting the two worlds.

HARRIET E. BEACH.

69 Union Place.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

## AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

## EDITORIAL BRIEFS.

DR. AND MRS. JENNINGS will be at Neshaminy Falls Camp-meeting, and can be found at Tent 27.

A. W. S. ROTHERMEL writes us that he can be addressed at 130 Hall Street, Brooklyn, N. Y., during July, after that he will attend camp-meetings.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

MRS. ADELINE M. GLADING will be at Neshaminy Falls Camp Meeting during the season, (except Mondays), at Tent 34. On Mondays she will be in the city at 1710 Francis St.

We invite special attention to the article "Arbitration," from the pen of S. M. Baldwin, of Washington, D. C. We are in full sympathy with the movement, and give it our hearty support and encouragement.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MRS. E. S. POWELL informs us that she has returned to the city from Baltimore and Washington, and taken rooms at 241 South Sixth Street, where she will be pleased to meet her friends and the public generally.

MRS. S. E. BROMWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday-evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Madison St.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps *MIND AND MATTER* on sale at his house, and will also take subscriptions for the same.

## The God Principle vs. Evolution.

J. M. ROBERTS, Esq.—If God be a principle, and not a personality or thing, except as exhibited in everything that exists, which all the facts indicate, then is the idea of evolution a chimera, and impossible; for the God principle being perfect in all that is, or exists, cannot evolve or change from one thing into another, in any case; and although they are physically limited in progression, they are spiritually immortal, and as a consequence, eternally progressive.

If a transposition, from one thing to another was ever possible, the same change would be likely to take place now, and as it does not, it is evident that it has never done so before.

We do not see intermediate, gradual or sudden changes in anything. A rock is the same now that it was ages ago, and will remain a rock until time effects a possible disintegration, or the formation of a conglomerate possessing the same qualities, although its shape and appearance may be altered; but it will never change into a distinct vegetable, fish, insect, bird, animal or man. All these are perfect in themselves, in exact proportion to the God principle in them; and although all may progress to their possible ultimate, they can never pass from one state, condition, or thing, into another. Simply because the God principle is self-existent in them, and consequently, immutable, unalterable, and not subject to change.

WM. BAKER FAHNESTOCK, M. D.

Walhalla, S. C., July 4th, 1883.

## Special Notices.

*MIND AND MATTER* can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

Mrs. C. V. HUTCHINSON, clairvoyant and slate writing medium, will be at Neshaminy Falls Camp-Meeting during the season.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

W. L. JACK, M. D., of Haverhill, Mass., will be at Lake Pleasant Camp Meeting during the month of August, where he will have for sale his Spiritual Remedies. See advertisement.

SPIRITUAL CIRCLES Monday, Wednesday and Friday evenings at 8 o'clock. 575 Bridge Avenue, above Broadway, Camden, N. J. Admission, 15 cents. Sittings daily. *MIND AND MATTER* on sale.

DR. ABNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

JAY CHAAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

*MIND AND MATTER* is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

MRS. ELLEN M. BOLLES, has taken rooms at City Hotel, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

MRS. M. E. WILLIAMS, the wonderful form materializing medium from New York City, will be at the opening of the Cassadaga Lily Dale Camp meeting, and will go from thence to Lake Pleasant. K. G. M., Agent.

DR. G. AMOS PEIRCE, 171 Pine street, Lewiston, Maine, keeps *MIND AND MATTER*, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

MRS. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for *MIND AND MATTER* and copies of the paper sold. Address Mrs. O. F. Shepard, 111 Oliver Avenue, Yonkers, N. Y.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to *MIND AND MATTER*, and one 3-ct. stamp, he will send them the book post-paid, and *MIND AND MATTER* for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

## Wicket's Island Home—East Wareham, Mass.

This institution will open on July 1st, proximo, for visitors.

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Special arrangements can be made for learning the electric and metaphysical sciences. There is an extensive library of medical and liberal works, dissecting manikin, physiological models and charts, and every advantage for improving both mind and body.

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# MIND AND MATTER.

of Swedenborg's peculiar theological ideas

of Swedenborg's peculiar theological ideas. "A marked exhibition of this baleful spirit appears in the '*New Church Life*,' a small monthly publication, which hails most appropriately from the City of Brotherly Love. A considerable portion of it, for June, is devoted to an article on '*Modern Spiritualism*,' conceived in the worst spirit of illiberality and bitterness. The writer, while admitting the reality of various forms of spirit manifestations, yet, planting himself on some of the most recondite, if not irrational and incomprehensible of Swedenborg's dogmas, as being the absolute truth, proceeds to deal out sweeping charges of all that is false and foul against those whom he is pleased to term '*Spiritists*,' merely because they do not accept those dogmas. We quote:

'The whole drift and tendency of Modern Spiritualism is evil and against the teachings of the New Church, and this appears most clearly in their [sic] attitude toward the Lord and the Word.'

\* \* \* \* \*

"This appears most clearly in their attitude toward the Lord," is the first specification under this charge. The writer goes on to show that the New Church teaches "that the Lord Jesus Christ, who is Jehovah manifest in the flesh, is the One God, who alone is to be worshipped and acknowledged," whereas he says, "Spiritists generally regard the Lord as simply a very good medium, a good man," &c., and he quotes from a *Banner of Light* editorial, and other declarations, to the effect that we regard Jesus "as a divine man, a noble teacher loving and wise—nothing more!"

"Now admitting that we are mistaken in this matter, and that Swedenborg and the New Church are right in regarding Jesus as the whole Infinite Jehovah, where is the obvious 'evil' of our belief? We believe on this point according to the best evidence presented to our mind. That belief leads us to regard with reverence the pure and

which teaches us to respect, it teaches the parents to love the teachings of Jesus, and to desire to conform our life to them." [Bah!] "Is there any evil in this? We do not find that Jesus ever taught that he was the Infinite Jehovah, or desired anybody to worship him as 'the One God,' or that any of his disciples, when he was on earth, ever dreamed of such a thing. They spoke of him, after he had gone, as 'a man approved of God' (Acts ii: 20), very much as we have done. On this teaching is 'evil' in us, it must have been 'evil' also in them, and we think we can afford to stand with them. But if at any future time we should find it to be true, as Swedenborg claimed to have done, that Jesus was in fact the Infinite Jehovah, veiled in human flesh, (in the 'New Church' sense), we shall be very glad to know it, and to regard him accordingly.

"Indeed, we can already see that there is a true sense in which Jesus was an incarnation of the Infinite Spirit of the Universe, the benign Father of all (whether of the savage 'Jehovah' of the Jews, admits of serious question). If all human beings are in reality the 'offspring' of the One Father, as the New Testament teaches and as responsibility

the new Testament asserts, and as reason informs us, that the Son of God, in order to save the human race, takes the form of a slave, and that he must implant in each one an element of his own essential being. In that sense, he is incarnated in some degree in every human" being, [And if he is the "One Father of all beings, whether human or less than human, he must have imparted an element of his own essential being to the slimy worm, and in the same sense must be incarnated in that poor grovelling worm. Bah!]

"And it seems evident that in Jesus this divine element was embodied more fully than in most men—doubtless more fully than any other at his time—and this constituted him in a special sense 'the son of God,' as well as 'son of Man'—a *divine man*, and a wise teacher of spiritual truth, who lived and taught as no other man hath done. This divine element in his being must have been of the same essential quality, or nature, as that of the Infinite Father-Spirit, and this he appears to have felt when he said, 'I and my Father are one.' But he at the same time regarded all human beings as his brethren, and taught them that they were at least capable of becoming children of the Father as he was. (Matt. v 45). (Then they were not children of the Father as he was? Bah!)"

Now between the Jesus nonsense of the *New Church Life*, and the Jesus nonsense of the *Banner of Light*, as set forth by the editor of the latter, we think it is six of one and half dozen of the other. We would take no notice of either, as worthy of a moment's attention or consideration on the part of rational, intelligent and well informed Spirit-

ualists, but for the reason that there are some who allow the New Church and the editor of the *Banner of Light* to do their thinking for them to a greater or less extent, who may be profited by seeing the mask of Jesusism stripped from them.

that the teachings, or alleged teachings, of Jesus were only true so far as they did not run counter to the spirit bull-dozing which was performed through his mediumship. To him the Jewish Jehovah was made manifest in the flesh in the Lord Jesus Christ. This was manifestly a shrewd spirit dodge to reconcile the Jews and Christians.

to one another; but it was so manifestly insensate that no Jews and few Christians could be found to fall into the trap, and hence the meagre mustering of the "New Church," after more than a hundred years of effort to found a church on the mediumistic blunderings of Swedenborg. Since the light of Modern Spiritualism burst upon the

But what are we to think of the theological outgiving of the editor the *Banner*, as set forth in our very full quotation from his reply to *New Church Life*? Mr. Colby, without so much as craning his neck, gulps down Matthew, Luke and John, Acts, Paul and Revelations, as the real Gospels, and

Well, what would he not be ready to swallow if he thought it would help him with the Christian astrays that have found their way into the temple of Spiritual truth. It would not be worth while for us to ask Mr. Colby to tell us where he finds one particle of even remotest probable evidence that Jesus, or Jesus of Nazareth, or Jesus Christ, or any so-called apostle of his, ever did or said anything, or ever breathed

the first breath of life. If "Good Luther Colby," as John Wetherbee was wont to call him, will show where any such evidence is to be found, he will confer a priceless favor on the Christian clergy if he will point it out. As the light of truth is spreading over the world, those awestruck deceivers of their fellow-men see and feel the necessity of avoiding all discussion of the authenticity and truthfulness of Mr. Colby's infallible New Testament, and command their mental slaves to accept it as the plenary inspired word of Mr. Colby's "Infinite Spirit of the Universe," incarnated, as he says he believes, or pretends to believe, in Jesus. When this Jesus, or the "incarnation of the Infinite Spirit of the Universe," or any of his apostles, or any of his myriads of priestly devotees in spirit life, come back to the *Banner of Light* public circle and endorse the theological outgivings of Mr. Colby, as contained in the above quotations from his editorial, he will have some little excuse for calling such drivelling, illogical nonsense as that, spiritual truth. We do not think Mr. Colby is so superannuated as this answer to *New Church Life* would indicate. We attribute it solely to his habitual genuflections in the presence of those whose good will and patronage he covets.

The editor of *New Church Life* holds with Swedenborg, "that the Lord Jesus Christ, who is Jehovah manifest in the flesh, is the One God who alone is to be worshipped and acknowledged. Mr. Colby says he does not believe this, for he believes in the Gospels of Matthew, Mark, Luke and John, and according to Peter and Paul, but not according to Emanuel. What is the difference, anyway? In the light of Modern Spiritualism, they are all alike, without the least value to any person, other than those who seek their earthly advantage in pandering to the ignorance, superstition and prejudice of the Christian perverts of priestly leadership. The editor of the *Banner* does not believe in the "Lord Jesus Christ, who is Jehovah manifest in the flesh," but he does believe in Jesus as the incarnation of the "Infinite Spirit of the Universe." Now, as Swedenborg's "Jehovah" was the Infinite Spirit of the Universe, we cannot see how Mr. Colby differs from the editor of *New Church Life* about the incarnated godship of their mutually worshipped or professed Jesus. The former says Jesus was "constituted in a special sense 'the son of God,' as well as 'the son of Man.' The editor of the *New Church Life* says the same; but infinitely more consistently spells the son part of the title with a reverential capital S. Mr. Colby says Jesus was "a divine man, and a wise teacher of spiritual truth, who lived and taught as no other man had done." That *must* be so to the followers of Mr. Colby, for he does not deign to tell them how he knows anything about it. That it is false, Lutheran Colby knows, if he knows anything about it; and if he knows nothing about it, less "chin" on the subject would be more becoming to him. The fact of the matter is, that Mr. Colby has put forth that time-serving theological jumble of nonsense as being an exposition of orthodox and generally accepted Spiritualism. It is in fact as completely antagonistic to the whole teachings of Spiritualism, as is the bitter, bigoted and stupid opposition to it, of *New Church Life*. Both these time-serving editors are seeking to advance their personal ends regardless of facts or truth, and are equally its foes, in seeking to make it appear that the Jesus question concerns that great movement. If these people want their Jesus, and can't do without him, and they can find it profitable or pleasant to squabble over the point as to which is the better Jesus man, we have no objection to their having him, and squabbling over him or it to their hearts' content. But we do decidedly object to any part of this nonsensical business being saddled on Spiritualism. If "Good Luther" must have his little Jesus, and can't get along without him, we advise him to join some one of the existing Jesus shops, or set up one for himself. All we ask of him is, to set it up in some place out of Spiritualism, for there is no room for any such "tom-foolery" within the domain of that paramount movement.

Now what is the cause of this bitter, bigoted and nonsensical controversy. Mr. Colby explains it in these words:

"But this New Church writer says the 'evil' of Modern Spiritism appears also in their attitude toward the Word. 'This is shown,' he says, 'by the fact that they are now pushing forward the claim of a *New Bible*, which they claim has recently been revealed through the medium of spirits.'

"By 'the Word' of course, he means the *old* Bible, which the 'New Church' claims to be (as interpreted by itself) in some special, extraordinary and *exclusive* sense, the 'Word of God.' Hence to put forward a New Bible is, in his view, to disparage and condemn the Old. However this might be, the slender basis of fact on which this charge is brought, shows the eagerness of this sectarian bigot to make out a bad case. The 'New Bible' referred to is no doubt the book called 'Oahpa.' True this book is claimed by its publishers to be the production of spirits; but to represent that 'they,' meaning Spiritualists in general, are 'pushing forward' its claims in any sense—and especially as a 'New Bible,' to dominate the faith of mankind—is wholly unwarranted."

Very true Bro. Colby, and we thank you for this frank avowal that those who have been engaged in peddling and hawking that spirit attempt to injure the cause of Spiritualism are not Spiritualists, when a dollar or two is to be made by

aiding and assisting its enemies to besmirch and injure it. The editor of *New Church Life*, when he saw columns of commendatory notices of this—the greatest—swindle ever attempted by the spirit enemies of truth, through an obsessed mediumistic victim, as set forth in the *Banner of Light* and *R.-P. Journal*, and other papers professing to be spiritual publications, naturally and rightly concluded that the editors of those publications approved of that infernal spirit work, and as they are the blatant self-constituted expounders of Spiritualism, he had a right to infer that Spiritualists approved of that monstrous outrage against truth; and it is now too late for them to disavow their mercenary treachery to Spiritualism. Dr. Newbrough, in advance of the issuing of his, for him, most unfortunate book, sent us an advertisement of it; and shortly afterward sent us a copy of the book with an offer to make us the agent for the sale of it. On reading it we found out its true character, and lost no time in warning the public as to its real nature. We returned the copy sent us, and have ever since, alone, denounced the whole affair as intended, and eminently calculated to do deep and incurable injury, if not repudiated and denounced by all true friends of Spiritualism. To-day the editors of the *Banner*, *Journal*, and *Psychometric Circular*, are selling that book as a spiritual publication. This is an outrage that every true friend of Spiritualism should frown down. We well knew that this conduct on the part of those editors would be seized upon by the enemies of Spiritualism to strike it a heavy, if not a fatal blow. If some inmate of Bedlam, imagining himself "Yehóviah," had written and published that nonsensical book; and had written to the editors of the *Banner* and *Journal*, offering to pay them well for their help to propagate his insane incubrations, it would have been just as rational to accept the offer, as it was for these pretended exponents of Spiritualism to become the agents for "Oahspe or the New Bible," the work they are trading in, par excellence, as a spiritual work. We insist that people who thus act are either insane or willing to engage in any business however injurious to Spiritualism, that will bring them a few dollars. It is simply abominable. But Mr. Colby is not content to sell Oahspe to any fool that he can find to buy it, but he undertakes to say what Spiritualists who read it will think of it. He says:

"Probably the general opinion of Spiritualists, when intelligently made up, will be that the work is of undoubted spirit origin." [and we would add the traffic in the work is of the same origin—controlled by lying spirits], "and a most curious and remarkable production, *worthy of careful and candid perusal*, but containing, (like all other Bibles) much that is good, more that is doubtful, and at least some palpable errors and inconsistencies."

Yes, this Oshope Bible is a "curious and remarkable production," so curious as to stamp all who are engaged in the sale of it, as being either knaves, or fools, or both knaves and fools. What there is in such a manifest travesty on Bible making, that any Spiritualist, or any other rational person should carefully peruse, we would like the editor of the *Banner* to tell us. He would do Dr. Newbrough a great kindness if he would point out, from beginning to end, one sentence that had any sound reason about it. We demand, in the name of Spiritualism, that a man who accepts Oshape as a Bible, and the New Testament as the "teachings of Jesus," the "incarnated" "Infinite Spirit of the Universe," or "the Son of God," shall cease all pretence that he is a friend of truth as it is manifested in Modern Spiritualism. Such a Bible-struck weakling has no right to claim recognition as a friend of human progress. To hold Spiritualism answerable for the conduct of the lunatics and knaves that have drifted into it, or fastened themselves to it, is irrational and unjust. Spiritualism is no more represented by Mr. Colby, in his interpretation of the Christian Bible, than it is in his interpretation of the Oshope merchandise he is peddling. If matters go much further in that direction, there will be need for an increase of accommodation for the insane. We say to the spirits who are leading these people to their ruin, that they had better hold their hand, or they will find and use their tools in straight jackets. Better stop your infernal work in time.

Under the above headline, the *Sun* (New York) of July 3d, 1883, contains the following report of a judicial decision which must have one of two effects: either to make an issue between the Roman Catholic priesthood and the Judicial authority of the State of New York; or an absolute surrender on the part of that priesthood of one of their most valuable sources of revenue. More than this, the Roman Catholic priesthood must, from the date of that decision, stand in the attitude of adjudicatees in promulgating the doctrine and practicing the mummeries called masses for the dead.

"Mrs. Margaret Gilman, a few days before her death, in August last, at the age of 85 years, gave \$2,300 belonging to her to Henry McArdle, with the direction; and upon the condition that after her death and the death of her husband, who was then over 90 years of age, he should use the money, in the first place, to pay the funeral expenses and erect a suitable monument to their memories, and in the second place to have masses said by a Roman Catholic priest for the repose of their souls.

"James Gilman survived his wife about two



months, and both died intestate. Michael Gilman, as next of kin to James Gilman, took out letters of administration on his estate, and brought suit in the Superior Court against McArdle to have the trust declared null and void and compel the payment of the money. Judge Freeman decided yesterday that the trust is void. After saying that it would be held void in the English courts as a superstitious use, on general principles of public policy, he continues:

"In the United States, where there is no established State religion, where all religious opinions are free and the right to exercise them is secured by constitutional guarantees, there is no such statute and no such policy, and the doctrine of superstitious uses enforced by the courts of England is against the spirit of our institutions. It is a fundamental principle of our law that a man may do with his own as he pleases, provided he does not violate the law or devote his property to an immoral purpose. It remains to be seen whether the trust is invalid for any reason known to law or equity as administered in this country."

"It clearly cannot be upheld as a trust for a charitable use. A charity must be a gift for the promotion of science, or learning, or useful knowledge, or for the relief of the poor, or for the relief or redemption of prisoners or captives, or for the building and repairing of bridges, ports, highways, churches, or other public structures. In short a charity is a gift for a general public use, extending to the poor as well as to the rich, which is free from any personal, private, or selfish taint. The disposition made by Mrs. Gilman of her money, cannot be brought within this definition."

"Nor can it be said that such disposition created a trust for a pious use. Such a trust consists of a gift for the dissemination of moral or religious teaching, or for the promotion of public worship or morality."

"The difficulty with the defendant's case is that the trust sought to be created by Mrs. Gilman is not a trust at all known to law or equity, because there is no beneficiary or *cestui que* trust in existence or capable of coming into existence under the trust. In general any person who is capable in law of taking an interest in property may, to the extent of his legal capacity, and no further, become entitled to the benefits of the trust. In this case the beneficiaries are both dead and beyond the reach of human law. Their souls are intended as the beneficiaries, and the money is to be expended for masses for the repose of their souls. But the soul of one who has departed this life is incapable of taking an interest in the property left behind, and is in no sense subject to the jurisdiction of any legal tribunal. A court of equity protects the rights of the living; it cannot extend its jurisdiction to beings which cannot be apprehended within the boundaries of the realm."

"In concluding the Judge says: 'The plaintiff is entitled to judgment declaring the invalidity of the trust, and adjudging the defendant liable to account for all monies still in his hands. As to all payments made by the defendant in good faith, he is entitled to claim protection. Upon the question of costs, counsel may be heard at the time of the settlement of the findings.'"

If this is the law of these United States, then is it very certain that every bequest that is intended to operate for the post mortem benefit or use of any person is null and void; for the United States law does not recognize the soul or spirit as in any way interested or concerned in, or about, anything that is going on, on the earth, whether of a religious nature or not. Substantially this amounts to a legal ostracism of the whole pretensions of the Roman Catholic, and some of the other Christian churches, as having jurisdiction over the souls or spirits of men after they have ceased to occupy their physical forms. It declares the whole purgatorial theories of the Christian church, as false and inoperative in law, and if enforced will put an end to all provisions for funeral ceremonies, preaching, praying, masses, monuments, etc., that may be contained in any will. We do not know that this is not sound policy as well as god law, but it certainly places the law of the United States in direct conflict with some of the most cherished and profitable tenets of the Christian Church. We cannot for the life of us see how a man or woman cannot just as well provide for the use of a church and its priests to help him or her to purge themselves of their sins after death, as to leave bequests to build churches or decorate churches, or to repair churches, the use of which has no other object. There is something terribly twisted in that kind of law or that kind of religion. That twisting business has just been begun in this decision, but where it will end time alone will tell. It is very certain that the removal of the papacy to the United States will have to be postponed until His Reverence the Pontifical Vicar of Jesus Christ knows whether he or the United States is the bigger man. But the strangest part of that decision is, that the trustee is to be allowed to escape paying over the money to its lawful owner, because, forsooth, he deprived the owner of it under a religious delusion. That is certainly very queer law, but not a whit more queer than the religion under which its violation was committed with impunity. Oh, for a little common sense in law and religion! They are truly becoming nonsense under the expounding of those who assume to know so much, yet who know so little about the true rights and interests of humanity. Can there be a doubt if it was lawful to allow any of that money to be spent for masses against the legal rights of Mrs. Gilman's heirs, that it was equally lawful that it should all be spent for that purpose? And yet, Judge Freeman could not see the inconsistency of ruling otherwise. Such is the law, as this learned and honorable Judge sees it. If the Catholic Church do not resent this judicial action and contest it to the bitter end, it might as well surrender at discretion, in this country at least.

#### "MOVING."

Such is the heading of an editorial in the *R.-P. Journal* of the 4th inst. The editor, who has undertaken to boom the anti-Spiritualistic scheme of deception, set on foot at Sturgis by himself and three or four equally self-righteous satellites, in the name of the Spiritualists of the United States, says:

"As was expected the organization perfected at Sturgis under the name of the American Spiritualist Association, is receiving wide-spread attention, which is sure to deepen and widen."

In view of the ventilation which we have already given to this dishonest proceeding, we rather think the editor of the *Journal* duly appreciates the fate that is before it. That attention will certainly become wide and deep enough to sink all who are concerned in pushing it, in one common grave of oblivion. Spiritualism has had to endure much, and Spiritualists have been tolerant to a fault about these repeated attempts to antagonize it; but the time has come when this selfish trifling with the dearest interests of the human race must stop, or those who engage in it be trampled down. Says the *Journal*:

"The Association is voluntary, there is no compulsion about joining it; and there is no assumption of control over Spiritualism."

Say you so? Then why was the meeting of that junto or cabal of Bundyites called the American Conference of Spiritualists, and its action falsely and fraudulently sent out to the world as an authorized exposition of Spiritualism? To say that it was not intended by its projectors to control Spiritualism, is contradicted by all the facts; unless its object was to inaugurate a war of factions within the Spiritual lines. If it was intended for the latter purpose, it is even worse than if carried out with the first named object. In any view it may be regarded as a movement in the interest of the combined enemies of Spiritualism, and hostile to every interest of that cause. To show the large African in this Bundyite wood-pile (or rather rubbish-pile) we will quote the Bundyite organ further. It says:

"We believe better acquaintance with the Declaration of Principles and purposes of this Association will bring to its support a large majority of Spiritualists." [Bundyites are always meant when the Bundyite organ uses the term Spiritualists.] "We appeal only to the moral, law-abiding, honest, cool, analytical, judiciously minded, who, through religious or humanitarian sentiments, are anxiously looking for a way to insure the activity and more efficient use of the beneficent potencies inhering in Spiritualism."

Now there is not a word of that set forth in the action of the cabal or junto of Bundyites for whom the editor of the Bundyite organ speaks, and for the very good reason that the self-righteous hypocrites who were engaged in that performance, had not cheek enough to show the hollowness of their action by such self-laudatory twaddle. Besides they did not dare to insult the great mass of the Spiritualists of America by sending out such a Bundyite impeachment of their claims to public respect. Unless they repudiate this ex-official action of the editor of their organ, they will share with him the infamy of his groundless insinuation against Spiritualists. What right has he to declare the aims and purposes of an association in which he did not dare to take an official position that was conferred upon him.

As another outgiving of the editor of the Bundyite organ of cheek and dishonesty, read the following:

"A whole page could be used in elaborating on this, but it is not necessary; the readers of the *Journal* can do it for themselves." [We are one of the readers of the *Journal*, and accept the invitation.] "And we hope will with us conclude that the time for a grand association" [Bundyite, we suppose.] "movement has come; a movement which shall unite all who are willing to make character the standard of fellowship, allowing at the same time the fullest intellectual freedom to every member."

Was there ever a more infernal scheme to assume priestly control of the consciences and private lives of other people? A more irrational and anti-spiritualistic pretension never entered the head of the most priestly tyrant. The man or woman who is so lost to self-respect as to seek admission to the membership of such an association as that, can have no character worth passing upon. It would be equivalent to seeking to obtain a character at the hands of those who had no character themselves. We make no objection to this kind of nonsense as pure and unadulterated Bundyism; but it shall not be palmed off upon the public as having anything to do with Spiritualism. The whole teaching of Spiritualism is a protest against this judgement of individual character by those who have not fitted themselves to judge their own acts aright.

Where is the man or woman who, in the light of the teachings of wise and unprejudiced spirits, is fit to judge the character or the acts of any human being. It is because Bundyism, is, in all its relations, the antithesis of Modern Spiritualism that we object to its groundless claim that it appertains to that cause. We have now stated our position, and call upon the other so-called Spiritual papers to say where they stand in relation to this manifestly inimical attempt to interfere with the spiritual movement. The *Banner of Light* has sought to skulk into a corner in order to get away from the "horrid thing" but that is no reason why those who have the good of Spiritualism at heart, should pursue the same dishonest and cowardly course. Speak out, or share in the odium that attaches to such treachery.

#### WHAT DOES HE MEAN?

In the *Banner of Light* of July 14th, is the following characteristic editorial:

"Having been connected with the public press of this country for fifty years, respectively, as compositor, pressman, reporter and editor, yet within a few years certain newly fledged editors (?) frequently vouchsafe their opinions as to how we should conduct the *Banner*, of which we have been the editor from the first number to the present one. Well, we suppose, upon full consideration, we should have charity for these stripplings."

The result of that fifty years of connection with the public press of this country, on the part of Luther Colby, it would seem, has been to lead him to believe that dishonest evasion of public duties, and cowardly insinuated misrepresentations of those who have, in much less time, reached the very opposite conclusion, is "how" to run a spiritual journal. To question that those who, not only differ with him upon that point, but who despise his servile dishonesty, are editors, shows what a fool this old, if not worn out, journalist has become.

We have not been in journalism fifty years, and indeed, hardly one-tenth of that time, but we have been long enough in it to know that there are two "hows" to run a spiritual journal. One is how to render it useless to Spiritualism and run it into the ground; and another so as to make it a power in that cause, and to place it in the forefront of the spiritual movement. Mr. Colby may have known this too, but it was so long ago that he seems to have forgotten it. We have too few spiritual papers, even of the milk-and-water type of the *Banner*, and if Mr. Colby has determined to do nothing but misrepresent Spiritualism, as he is doing, he should be given a long and permanent furlough from his post. The fact is, the Spiritualists could well afford to pension the venerable veteran, and we hereby pledge ourselves to give him \$100, in the Bland coin, as soon as he goes into retirement. We want a live man at the helm of the old *Banner*.

DISGRACEFUL JOURNALISM. In last week's *Journal*, its editor says:

"The magnetic presence of A. B. French filled the *Journal* office with fresh life last week, Friday. Though he had spread the eagle most gloriously on Independence Day, he seemed entirely free from the usual symptoms which follow celebrations."

Now is it fair for the editor of the Bundyite organ, to thus expose the Fourth of July indiscretions of one of his strongest partisans. If Col. French should apply for admission to that American Spiritualist Society, what reasonable hope for admission would he have? The high toned moral editor of the *Journal* would be in duty and conscience bound to black-ball him. It would never do to allow him to be associated with a man who "spread the eagle most gloriously" on the last Fourth of July, and who had miraculously recovered from the effects of it two full days afterwards. The question comes up, whether the editor whose office was filled with fresh life by the stale (or fresh) fumes of that eagle-spreading affair is worthy to join those good men who, at Sturgis, decreed that character should be their standard of fellowship. To get over that difficulty we advise the two Colonels to form an association of their own and keep all others out. Whew! What is the world coming to?

Wk this week had the pleasure of a call from Jesse Shepard, the unparalleled musical medium, and was sorry to learn that on account of protracted throat difficulty, he had been compelled to postpone, for a time, the resumption of those wonderful musical entertainments given through his mediumship by the musical masters of the spirit realms. Mr. Shepard is convalescing in his throat difficulty, and hopes to resume his grand musical work in a month or two. His mediumship for the most wonderful physical manifestations of spirit power and intelligence, continues, and the development of mediums at his seances is unprecedented. We hope Mr. Shepard can be prevailed upon to remain in Philadelphia for some time, where we know there is an ample field for the application of his remarkable gifts in the interests of the cause.

#### Letter From Emanuel Jones.

CARTERSVILLE, Ga., July 7, 1883.

Editor of *Mind and Matter*:

Previous to my leaving Philadelphia, I visited all my friends to bid them farewell, jokingly telling them that I intended to go into oblivion for a time. Several of them begged of me not to do so, nor did I intend to, but as the truth flashes so vividly before me, I realize the fact that I am buried indeed. Nestled among the mountains away up in Northern Georgia, about eighty miles from the Tennessee State line, lays the town of Cartersville. It is the county seat of Bartow county, and was one of the many places visited by Sherman and his boys on the march to the sea (as we go marching, etc.) It contains about 2,500 inhabitants.

Spiritualism is more of the sporadic type than otherwise in this section. In Cartersville there is a goodly element, at the head of which stands Dr. Memmler, an earnest, thorough going, outspoken Spiritualist, whose home is always open to friends. Atlanta is filled with Spiritualists, and a movement is on foot to build a temple to be devoted to the use of spirits. A large amount of money has been subscribed, and in the near future we hope to see it realized. Our greatest need is a materializing medium, and we hope to get one in the fall.

Yours fraternally,  
EMANUEL M. JONES.

#### Words of Cheer From California.

SANTA BARBARA, Cal., July 2d, 1883.

Editor of *Mind and Matter*:

DEAR BROTHER:—During the past month we have been treated with a series of lecture by the well known trance speaker, Bishop A. Beals, whose lectures gave very general satisfaction to his audiences. The subject for his last lecture, on Sunday night, July 1st, was "Mediums and Mediumship," in which his control took very strong ground against Bundyite methods in general. Mr. Beals has been a public lecturer for more than twenty years, and has travelled quite extensively over the country from Maine to California.

He is always held in a deep trance; allows the audience to select the subject after he takes the platform, and improvises a poem at the conclusion of the lecture—the subject or subjects also chosen by the audience.

He told me to say to you that he was heartily in sympathy with you in your warfare on Bundyism and its methods, and that he spoke a good word for *MIND AND MATTER* whenever opportunity offered. He leaves here on the 5th instant, for Seattle, W. T.

Inclosed please find cash and names of a few more permanent subscribers for the best spiritual paper published, *MIND AND MATTER*.

As ever your friend and brother,

ABNER RUSH, D. M.

#### Commendatory Letter From Bishop Beals.

SANTA BARBARA, Cal. July 3d, 1883.

BRO. ROBERTS:—I have watched with deep interest and much concern, the progress that Spiritualism has been making the past few years, and as a medium and speaker, I have endeavored to do my humble duty in the advancement of spiritual truth. Since you issued your paper in defence of mediums and the presentation of spiritual facts in contradistinction to the *R.-P. Journal*, I have sympathized with you and your noble work, at the same time regretting that there should be the necessity of such a warfare among those professing to believe in the harmonious philosophy and brotherhood of man.

Let me say, Bro. Roberts, that you have many sympathizing friends, and an increasing interest in the minds of the friends in the growth and prosperity of your paper. God bless you, and give you years of prosperity in the good work you are doing for true Spiritualism.

Your sincere fellow worker,

BISHOP A. BEALS.

#### Spiritualism and Its Mission.

BRO. ROBERTS:—According to the Bible and the Christian's record, we learn, that about six thousand years ago, God made out of nothing the world we live in. A wearisome task it was, to be accomplished in six days, since he had lived from all eternity up to that time in ease, idleness and obscurity. Is the old record correct? We think not. Of the commencement, the present, and the probable future of the planet on which we live, the book of meditation may be opened for thought and speculation. From the past and present of our earth, in its formation, development and freightage with humanity, it would seem that all was "mapped out" in advance of occurrences. We fail to comprehend the power, or ever existing law, that has ever moved, and ever will move, the spirit and matter of planets, and an endless universe.

It is said that as with mortals, so with planets, "they are born and they die," or rather, they have an existence and then pass onward. Science has demonstrated that millions of years have intervened since the commencement of our earth, but time has given it its advancement and to-day progress and intelligence in humanity adorns its surface. To-day, as never before, we find the human mind increasing in its own strength and knowledge—learning from the stars and rocks, the true "word of God" in regard to the past. And at the present, the gates of heaven are ajar, and the angels are waving over us their spirit plumes, and appearing to us in person. And we ask what of the future? We find that change and universal progress belong to the great law of all things, whatsoever, and this great law of nature cannot cease, nor be wrapped up as a scroll, but must move forward, propelling both planet and mortals until both are completely spiritualized—its purposes accomplished in its planetary birth life, and ending: and then give way to other worlds which are to follow. It seems that this great, grand, and unfathomable universe ever was and ever will be, that new planets were ever in progress and ever will be, and this eternal round and round ever was and ever must be.

I cannot conceive of a time when there was an "evangelical" or Bible nothing; or that there was a time, or ever will be, when Nature and God will be found with folded hands. To day we find ourselves being propelled in the beautiful chariot of life, and our pathway made interesting, because the purposes of life seem grand and rational, and we now know that our loved ones cannot "die"—are not lost, nor consigned to eternal perdition or the Christian hell. Obstacles to Spiritualism there are, and a variety of them. The doctors of divinity and medicine in Ohio and other States are alarmed. Ohio is my native State, and I have been proud of her; but in her recent legislation against mediums, etc., she is disgraced. I would recommend all who were interested in the passage of said law, to read and apply to themselves a passage in Isaiah, xxvi, 18. "Fraud hunters" are ashamed of their miserable position. The "Religio" of Chicago is shaky. Still I sometimes think that Col. Bundy is a necessity as a spiritual "carbuncle."

I inclose two dollars for *MIND AND MATTER* another year, prophesying that from your past success, I may look upon your future as an able assistant to the angel world. Angels and mediums, both, have been made to rejoice for the noble and grand defence you have given them, as well as the general cause of Spiritualism. Your laurels will be abundant on the "ever green shore."

UNT N. MARWIN.

Vineland, N. J., July 8, 1883.



### "COWARDLY DODGERS."

Such is the heading of the report of a sermon delivered by Rev. A. J. Canfield, as it appeared in the New York Sun of July 9th. The Sun says:

"In his sermon on 'Dodging as a Fine Art,' yesterday, the Rev. A. J. Canfield, of Brooklyn, said:

"The third chapter of Genesis contains the history of the first attempt to evade responsibility. Adam blamed the woman, who, in turn, dodged behind the serpent. Many Christians are consummate dodgers. First they try to shift the responsibility of their evil deeds upon Adam, and are glad to put the whole burden upon the shoulders of Christ. Intellectual dodging is a marked feature of the times. You are ignorant as to who writes the editorials in your daily paper—it may be a college graduate, a literary hack, or perhaps your next door neighbor. The writer evades the consequences of his acts. Politicians are the most expert dodgers. When the Lord walks in his garden he sees no politicians—they are concealed behind the trees. Then there is pulpit dodging. Preachers do not teach what they think, but try to subscribe to a creed. The American system of supporting the clergy by voluntary contributions is largely responsible for this. The preacher is not a free man. Fifty years ago a preacher's word had authority. No matter what his creed, his utterances always commanded respect by virtue of his cloth. The lack of courage to speak the truth, on the part of its professors, is more harmful to religion than infidelity, Wall street, or monopoly. Financial dodging is common. Men cultivate their eyesight so they can see the butcher and baker a long way off, and thus enable them to dodge around the corner. Fashionable women resort to social dodging when they arrange the window blinds to convey the idea that they have gone into the country, or send the white lie to the caller. 'Not at home.' No amount of dodging can save the human race from the legitimate consequences of sin. You can't dodge God Almighty, conscience or consequences."

We do not know of what denomination of Christians Rev. A. J. Canfield may be, but on "Dodging as a Fine Art" that brother speaks our mind exactly. Of all mean, contemptible, and abominable people, we regard that class as the worst, who, seeking to occupy positions of responsibility and trust, devote their time to studying how they can best avoid meeting the responsibilities and discharging the duties that are involved in holding such positions. The curse of the present age, (as it has been the curse of all past ages), is the time-serving disposition of those who should have led public sentiment, instead of slavishly following in its wake. This mistaken and disastrous policy has operated in two directions in its work of demoralization. It has made the time-serving nominal leaders more subservient to popular prejudices, and has made popular prejudices more exacting in their demands upon their cringing and dodging dependants. It is therefore truly refreshing to find, that, there is one Reverend, at least, who recognizes the great evil of the day, and who is brave, honest and true enough to tell his congregation that "many Christians are consummate dodgers;" that "First they try to shift the responsibility of their evil deeds upon Adam, and are glad to put the whole burden upon the shoulders of Christ;" and that, "No amount of dodging can save the human race from the legitimate consequences of sin. You can't dodge God Almighty, conscience or consequences." In this plainly spoken injunction of Mr. Canfield, there are two most prominent and suggestive points. First, that there are many Christians who are given to the commission of "evil deeds," and who are influenced to do them by the mistaken idea that they can saddle the consequences of those "evil deeds" upon the shoulders of Christ, and, second, the absolute injunction that there is no such thing as a vicarious atonement for such "evil deeds." As a friend of humanity and progress, we thank Mr. Canfield for those true, brave words of warning to Christian "evil doers."

When a Christian minister thus comes to the front to advocate the policy of fair, open, straightforward dealing, which advanced returning spirits so strongly urge upon Spiritualists in particular, and upon all people as a friend; we ask whether it is not about time that the editor of the "Oldest Spiritualist paper in the world" should stop practicing an art—the art of dodging—that has so long characterized his course.

Last week we noticed the fact that an attempt had been made, by the editor of the *R.-P. Journal*, aided and encouraged by Giles B. Stebbins, A. B. Spinney, J. Jackson, Samuel Watson, and King, to take the Spiritual movement in the United States under their control; and to declare what were the principles, and how the business of the Spiritual movement should be conducted. It was an imperative duty on the part of the editor of the *Banner* to have stated his position upon a course of action so immediately involving the interests of the Spiritual Movement; but not a word has Mr. Colby had the courage to publish on the subject, which shows whether he approves or disapproves of that high-handed proceeding. This is "dodging," not "as a Fine Art," but as a disgraceful disregard of editorial and individual propriety. The Spiritual order of the day is, "Dodgers, to the rear."

MIND AND MATTER is on sale at Mrs. Connelly's store, 818 Buttonwood street, Philadelphia, and can be procured there instead of at the Hall during the summer months, while there is no speaking at the Hall. When the lectures are resumed it can be obtained at the Hall as usual.

### Mississippi Camp Meeting at Mt. Pleasant Park, Clinton, Iowa—Under the Auspices of the Iowa Conference of Spiritualists.

Mt. Pleasant Park, embracing nineteen acres of beautiful woodland, adjoining the city of Clinton, Iowa, rising eighty feet above, and overlooking the broad Mississippi river, known the world over as "The Father of Waters," and centrally located so as to accommodate Iowa, Illinois, Missouri, Wisconsin, Minnesota, Nebraska, and Kansas, all connected by great lines of railroad, has been purchased for the express purpose of holding annual camp meetings.

An immense hall 60x80 feet has been erected for use of the meetings in case of storms, and also to be used for social parties, band concerts, evening lectures, etc. A fine amphitheatre that will enable 5,000 people to conveniently hear the speaker, has been prepared, and necessary arrangements made to comfortable accommodate all who come. Those who prefer hotels or boarding-houses to tents, will find ample accommodations in the city, first-class hotels being within one mile of the park. A first-class restaurant in the park will furnish board at seventy-five cents per day, single meals thirty-five cents.

This location, with its hills, valleys, beautiful groves, and pure cold water, high above and overlooking the city and river, affords as delightful a place as can be found for young or old to pass the month of August.

Speakers positively engaged to be present are Prof. J. S. Loveland, of California; Prof. W. M. Lockwood, of Wisconsin; Moses Hull, of Pennsylvania; J. W. Kenyon, of Michigan; Col. M. B. Billings, of Iowa; Ebenezer A. Hodson, of Minnesota; George F. Baker, of New York; Mrs. S. E. Bishop, of Colorado; Mrs. H. Morse Baker, of New York; Mrs. Mattie E. Hull, of Pennsylvania; Mrs. Nettie P. Fox, of Iowa; Correspondence has been had with several other speakers who are expected, but not positively engaged. Hon. J. B. Wake-man, President of the National Liberal League, has promised to be present if possible. Col. Robt. G. Ingersoll has been invited, but has not yet accepted nor positively declined.

The following mediums will positively be in attendance; C. E. Watkins, probably the best independent slate-writing medium in the world. Dr. Matthew Shea, and we have encouragement that Mrs. C. M. Sawyer, of California, Mrs. Stewart and Mrs. Hirst, of Terre Haute, Ind., materializing mediums, will also be present. A. F. Ackery, and with little doubt, Annie Lord Chamberlain, of Boston, Mass., (nothing but sickness will prevent), musical and physical mediums are engaged.

Mediums for every phase of manifestations will be in attendance from the opening to the close. We will name beside those already mentioned, Mrs. Mary A. Weeks, Miss Mary Bangs, Mrs. Maria D. Gage, Mrs. A. Cutter, Mrs. DeWolf, Mrs. Suydam Townsend, all the last named are from Chicago, and are well known, long-trying mediums. Others of Chicago have been named, but we are not yet certain of their presence. We assure the Spiritualists, and all who are enquiring, "are these things so?" that for the first time in the great West, an opportunity is offered the people to attend a camp-meeting, that will at least approximate in interest to the great camp meetings of the Eastern States.

One of the finest Orchestras in the West, under the charge of Prof. F. W. White, of Mass., a leader of great experience, has been engaged, and will be in attendance from the opening to the close of the meeting. Two band concerts will be given each day, and Prof. White will furnish music for the dancing parties twice each week.

The public exercises of the meeting will be open Sunday, August 5th, at 10 o'clock, A. M., with several choice selections from the orchestra stand.

Prof. J. S. Loveland will deliver the Dedication Oration at 11 o'clock. Afternoon and evening, Mrs. Nettie P. Fox, and Mrs. S. E. Bishop. Programmes of speaking, scientific lectures, entertainments, etc., will be announced hereafter in the *Offering*, and other spiritual papers, also in the daily papers of Clinton, Lyons, and the cities of Davenport, Rock Island, and Cedar Rapids. For further information address O. H. Jackson, box 662, Clinton, Iowa, resident member of the board, or the undersigned. In behalf of the Executive Board,

DORUS M. FOX, President.

### Spiritistic Phenomena Association of Boston.

Editor of *Mind and Matter*:

As the meetings of this Association have been adjourned until September, perhaps it would be well to glance over the work that has been done in so short a time. The first meeting was held April 22d, 1883, to a crowded house, surpassing the thoughts even of its projectors, and it can be said that, at every session, the feeling has been kept up, and the people have supported it. With the exception of a way that a sect of believers have, in advertising their commodities, on a Sunday, that is the clanging of bells which is very annoying, and ought to be stopped, and should be, if we could have our way. We have a Hall that is very central and very good, with the exception referred to. The Association have rented it for the coming year, which is hailed on all sides with pleasure, and all look forward to a step which Spiritualists shall take, that will be a benefit to all mediums and to Spiritualists in general. In so short a time, some two hundred members have joined us, which is in itself a guarantee that the Association will live, and accomplish its work. In the coming fall and winter, a system of entertainments will be given such as seances of different phases of Spiritual assemblies, parties, &c., which will serve to draw and keep us together as a Society.

When one looks back through the vista of years, in this city, to the early days of Spiritualism—when out of the way places, in lofts, chambers, or any place that we could get where we could enjoy our new found knowledge, and follow its supporters to this day, and we who are enjoying the blessings, our heartfelt thanks should be carried to the spheres of spirit life, to those who struggled so manfully, earnestly and faithfully, and planted the foundations of Spiritualism deep and strong. Spiritualism carries with it a live reality, something that can be taught and experienced. We ask no one to believe without proof. Spiritualism is something that people want, and spirit intercourse wells up in every human heart. It is an every day thirst for something higher and better than the world ever saw, and it must grow, and will overcome every obstacle, until the last child has been redeemed from all the troubles

of earth life, and welcomed into that house not made with hands eternal in the spirit life. How much better, in our meetings has the gospel of humanity been shown, where loved ones have been seen and recognized, where the mother's love, sister's love, or brother's love, has reached from heaven to earth, and taught the everlasting truth that if a man live he shall never die.

There breathes not a human soul who, departing from this life to spirit life, would not embrace some loved and lost one on the evergreen shore, rather than the pernicious doctrine that has been taught, and is taught, that to meet Jesus and his apostles is of more account than some dear sister, wife or mother. Away with it. To the shades of outer darkness we consign such miserable, detestable doctrine.

Let us teach our children that some watchful spirit mother or sister is watching their every step; and when their work is done on earth they will meet them, and banish the tyrant of the skies and the idol of Christianity from their youthful mind. The ever present desire in our meetings has been, that some departed one would return and speak with them. Our mediums have come forward and given whatever they could—have been made willing instruments in the hands of the spirit world, and have made many a heart glad that the river of death was bridged over with flowers. Spiritualism has struck the note for the happiness of all. No one need fear the monster, Death; for Death sometimes is an angel of sympathy that takes our worn-out body back to Mother Earth, and transplants the immortal in that eternal and progressive life.

Mention can be made of mediums who have added to the interest of these meetings since they were started, who have appeared almost every Sunday, and given all they could to benefit the believers and unbelievers. The names of Mrs. Maud Lord, J. D. Henderson, Mrs. Mary Charter, Mrs. Pennell, Mrs. Leslie, Mrs. Mayo Steers, Mrs. Bagley, and our worthy and energetic worker Mrs. Maggie Polsom.

A materialization seance by Mrs. Bliss and P. L. O. A. Keeler has been given, both being satisfactory, and a flower seance by Mrs. E. C. Hatch, which was also very satisfactory.

Many of those who have supported these meetings will be present at the camp meetings so soon to take place, and no doubt the interest of this society will be remembered, and bear fruit in the coming fall and winter. Our energetic President, Dr. James A. Bliss, will keep the matter before the people of Onset Bay, and we have nothing to fear in the future as regards the merits of our association. Any person desiring a copy of our Declaration of Principles can be furnished by applying to the undersigned.

ALONZO DANFORTH,  
Cor. Secretary of S. P. A.,  
Boston, June 30, 1883.

### Arbitration.

Editor of *Mind and Matter*:

The popular movement begun in the United States in the winter of 1880 to educate the people in the more practicable way of settling international disputes, is gradually growing to world-wide importance. The American League is co-operating with kindred organizations in all civilized countries which have for their aim the overthrow of the last great relic of barbarism. Their first international Arbitration convention last year at Washington, proved to be a great success, and developed the deep interest felt in other countries to be relieved from the burdens of war. Another international convocation has been called to meet at Philadelphia in November next, which it is believed will be the most potent anti-war element from both hemispheres that has ever assembled. From the tone of President Arthur's last message to Congress, he is in favor of another Peace and Arbitration conference to relieve the country from the disappointment, everywhere so deeply felt from the failure of the conference called for this hemisphere during the early part of his administration.

It is understood that the President will cordially endorse the popular movement for a Congress of Nations at Washington, October 12, 1892, the four hundredth anniversary of the discovery of America, which it is proposed to be called by the President to consider the feasibility and practicability of a common disarmament, so that if the nations awake from accustomed lethargy, they can rid themselves from the gigantic incubus by demanding from the powers that be the more sensible way of settling difficulties, so that the whole earth may, by the dawn of the next century, join together in a World's Peace Jubilee.

S. M. BALDWIN.

### Testimonial in Favor of Dr. B. F. Brown.

BRO. ROBERTS:—I have long contemplated writing you for publication, in relation to the treatment I have received from the beneficent spirits through Dr. B. F. Brown. I had been a sufferer from rheumatism in the stomach and back. I wrote to Dr. Brown, and after taking his treatment a short time, I was entirely cured. I have suffered since with kidney difficulty, and Dr. Bonney and his class of spirits have nearly cured me. My wife had been a terrible sufferer from female complaint, but was cured by taking treatment and wearing one of Dr. J. Bonney's "Pads." A friend of mine was cured of asthma through him. I advise all sufferers to give the good spirits a trial. Yours for Truth,

S. C. MERRILL,  
P. O. Box 142, North Abington, Mass.

### A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.  
Address all letters to Dr. B. F. Brown, 718 Sansom Street, Philadelphia, (MIND AND MATTER.)

### Mrs. C. M. Morrison's Celebrated Medical Band.

Mrs. C. M. Morrison's celebrated medical band, who have been so successful in treating the sick, and afflicted, have decided to continue their work for the benefit of the suffering, (although their instrument, Mrs. C. M. Morrison, has lately passed to the other life). The band have made the necessary arrangements, whereby they can successfully give diagnosis of disease and prescribe magnetized remedies for the speedy and permanent cure of all diseases that are curable. Mrs. C. M. Morrison, as a risen spirit, has already taken an active part in helping the band make the arrangements, now already inaugurated, and wishes me to announce the fact.

Diagnosis by lock of hair—terms one dollar.  
Address P. O. Box 2519, Boston, Mass.  
J. B. FAYETTE.

Oswego, July 8, 1883.

### Camp Meeting at Lily Dale.

The annual camp meeting of Spiritualists will convene at Lily Dale, Casadaga Lake, N. Y., Saturday, July 21st and close August 12th, 1883.

The prospects are that this will equal or surpass any previous meeting held on these grounds, in quality of speaking and character of mediumship. It has been the observation of speakers, mediums and visitors, that the Lily Dale camp meetings are unsurpassed in excellence and spirituality. Thus far the most attractive and exalting influences have prevailed, which are tangible to all who come within the sphere of the Lily Dale meetings, and it is hoped that the same spirit will continue to bless and prosper these annual gatherings.

The following speakers are engaged: Lyman C. Howe, Fredonia, N. Y.; Geo. W. Taylor, Lawton, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Moses Hull, Erie, Pa.; Mrs. Mattie E. Hull, Erie, Pa.; Judge R. S. McCormick, Franklin, Pa.; Prof. A. B. Bradford, Enon Valley, Pa.; Mrs. C. Fannie Allyn, Stoneham, Mass.

Among the noted mediums who have promised to attend are: Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Anna Kimball, Dunkirk, N. Y.; Mrs. Jenny Allen, Gowanda, N. Y.; Mrs. Maria Barnsdell, Laona, N. Y.; Miss Inez Huntington, Randolph, N. Y.; Mrs. M. E. Williams, New York City, one of the most trustworthy and remarkable mediums for materialization, is expected to be present at the opening. Also, Henry B. Allen, the famous physical medium, from Massachusetts; Chas. E. Watkins, the independent slate writing medium, from Michigan, and D. A. Herrick, of Jamestown, N. Y.

This meeting is located on a beautiful island in a charming lake on the line of the Dunkirk and Alleghany Valley and Pittsburg railroad. To meet the growing needs of their guests, a large addition to the hotel is now in process of construction. There will be ample accommodations for all visitors at reasonable rates.

Tents supplied on the grounds for those who wish them. Ample room for tenting free. Board on the grounds \$1.00 per day. Admission to grounds 10 cents.

Come and enjoy one of the most interesting and profitable occasions the season affords.

Passengers over the Lake Shore, Michigan Southern, New York and Erie railroads, will change cars in Dunkirk and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers over the New York, Pennsylvania and Ohio railroads, and passengers over the Buffalo and Jamestown railroad, will change cars at the Atlantic and Great Western crossing, and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers can get excursion tickets to Chautauqua at low rates. Change cars and check baggage at Dunkirk and Atlantic and Great Western crossing.

THRO. C. ALDIN.

Casadaga, New York.

### Still Screams!

The *Saratoga Eagle*, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of *screaming!* Best advertising medium in Saratoga; rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the *Eagle* a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

JOHN JOHNSON & Co.,  
Saratoga Springs, N. Y.

### PRINTING.

Special attention paid to all kinds of Printing for Mediums.

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Orders by mail will receive prompt attention. Terms moderate. Address,

GEO. N. HOLTZ,  
725 Sansom St., Philadelphia, Pa.

### TRY DR. JACK'S

### GREAT KIDNEY CURE!!

A sure and safe remedy for all affections of the Kidneys, and the dread disease termed BRIGHT'S DISEASE. For sale by W. L. Jack, M. D., of Haverhill, Mass., Box 1241, and at Lake Pleasant, at his cottage. This remedy has been in use for years and is highly recommended for just what it claims to do, by thousands who can testify to its efficacy. Aug. 25.

### PRIVATE HOSPITAL.

1044 N. FRONT ST., PHILADELPHIA, PA.  
Adults and Children received for treatment of the Brain, Nervous System, Throat, Heart, Lungs, Kidneys, Blood, Scrofula, Skin, Ulcers, Tumors, Consumption, Cancers, Dropsy, Eye and Ear; Diseases of Women and Children. The above cases treated specially, with Board and No. sing, if desired. Desirable Nurses for all classes of patients can be obtained at the office. Every variety of disease treated and patients visited in all parts of the city, or at a distance, if required. Give name, age, sex, and color; full history and condition of case and of bowels; also occupation and lock of hair, together with hand-writing, of patient, if possible.

Remedies sent by mail to all parts, for from \$6.00 to \$30.00 per month.

Hospital accommodations from \$15.00 to \$30.00 per week. Send with communication \$1.00, or there will be no answer. Address, C. S. BATES, M. D., 6-30 1044 N. Front St., Philadelphia, Pa.







## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

May 31st, M. S. 36.

STRABO.

(The Roman Historian).

Cha-wan-ska, the Indian guide, said: "Brave Roberts:—The next one is Strabo, the historian. He says set him down as having left this world in A. D. 24." The following communication was then given:

I will salute you by saying: The truth must be unveiled. We cannot longer afford to have any "Holy of Holies."

I will commence by saying: If the records of the past had been allowed to stand, there would have been no Christianity to day. It was known and fully understood in my time, and it was taught, that the doctrines of Pythagoras, Plato, and the Gymnosophists, together with the doctrines regarding the gods and goddesses of Greece and Rome, were to be found in the most ancient inscriptions and writings, whether on stone or papyrus, in Nubia, where there were evidences of a civilization so remote that we ancients, as you would term us, had lost all knowledge of it in the obscurity of time. I wrote upon this subject and put my work in shape; but I know not whether I can give you the title of it correctly through this medium. It meant "Ancient Relics." I wrote a book with that title, and it is now in the possession of the Greek Church, and, I think, in the hands of a Greek patriarch, at Moscow, Russia. It was saved by the Caliph Omar, because of the singularity of its cover, which had upon it a representation of the ancient serpent worship. This cover was that of a book then extant, and I used it as the cover of my book. After my death it was sent to Alexandria, where it was captured. It was on sheepskin dyed red.

About the beginning of what is called the Christian era there was a great revival among a class of people similar to your modern Shakers, who went by the name of Essenes; but they did not become a distinct people until about from A. D. 60 to 75. Ignatius of Antioch was the first to bring them into prominence; but their teachings were nothing new, and were almost the same as you will find in the Pauline Epistle to the Galatians.

But let me return to the point I want to make. Both in Sennaar and Abyssinia, and among the ruins scattered throughout Nubia, you will find inscriptions which are similar to those to be seen in the temple of Chishna at Mathura, on the Jumna, in India. If you will compare the oldest inscriptions of the Temple at Mathura with those in Africa, to which I have referred, you will find that nearly all the letters of the ancient Sanscrit can be found in a pre historic form amid the ruins of Sennaar and other ruins of Nubia.

During the last years of my life there was an extraordinary young neophyte who was preparing himself, by close communion with the spirit world, to become the god of his time; but I died too soon to see him commence his ministry and the performance of his miracles. He then went by the name of "The Son of Avollo," or Apollonius. The nearest likeness of this man that you can obtain, is that which you will find at the house of Mr. Hill.

The next spirit who will communicate is Phraotes, who was king of Taxila.

[We take the following account of Strabo from the Encyclopedia Britannica.—Ed.]

"Strabo, an illustrious geographer, was born at Amasia, a city of Cappadocia. The time of his birth cannot be ascertained, but he is known to have flourished during the age of Augustus and Tiberius. Some writers have fixed his birth about B. C. 60, and Clinton makes it occur not later than B. C. 54. He studied grammar and rhetoric under Aristodemus, at Nyssa, in Caria; philosophy under Xenarchus, a peripatetic; and he took lessons with Tyrannus of Amisus. Influenced by the authority, probably, of Boethus of Sidon, who had been his preceptor, he adopted the tenets of the Stoics. He obtained the friendship of Cornelius Gallus, governor of Egypt. Strabo composed a history in forty-three books which unfortunately, is now lost. In order to collect materials for his great work, he travelled in many different regions, and after much toil and research, completed his geography, which is justly regarded as a very precious relic of antiquity. It consists of seventeen books, all of which are not, however, entire. The first two books are employed in showing that the study of geography is not only worthy of, but even necessary to, a philosopher; the third describes Spain, the fourth Gaul, and the fifth the British Isles; the fifth and sixth, Italy and the adjacent isles; the seventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica Chersonesus, and Epirus; the eighth, ninth, and tenth, Greece with the neighboring isles; the four following, Asia within Mount Taurus; the fifteenth and sixteenth, Asia without Mount Taurus, India, Persia, Syria, and Arabia; and the seventeenth, Egypt, Ethiopia, Carthage, and other countries of Africa. Groskurd fixes his death in the year A. D. 24."

Such was Strabo, one of the most remarkable writers of any age. In this brief account of him and his vast labors, we can see the tracks of those Christian devils who destroyed so much of the literature produced between B. C. 500 and A. D. 325, and especially everything, during that period, of a historical character, which showed the falsity of Hebrew and Christian theology! The great work on which Strabo expended all the resources of his nature and most active years, has been destroyed, while his geography, which was entirely fragmentary and unconnected, has been allowed to come down to us in a more or less mutilated condition. Why was the one destroyed and the other mutilated? Have we not a right to infer, that it was because it was not possible to have mutilated the connected historical narrative without the design and object of the mutilation being clearly manifest; while such mutilation of the fragmentary work was possible without the true object of the mutilation being discovered. This course has been pursued in so many instances, that it will be found to have been a canonized rule of Christian dealing with ancient literature.

Well does this spirit say: "If the records of the past had been allowed to stand, there would be no Christianity to-day." The one fact, that those records are not in existence, is sufficient to show, that the founders of the religious fraud called Christianity, were compelled to destroy them to conceal the monstrous crime against their fellow-men in which they were engaged; and the pertinacity with which this work of suppression and concealment is kept up by their successors, down to the present time, makes the guilt of the Christian clergy, in endeavoring to perpetuate that fraud, as great as was the guilt of those who originated it and imposed it upon humanity. These people give Strabo the title of geographer, but for no better reason than that their guilty consciences prompted them to conceal the fact that he was a historian of the most profound erudition and of the highest authority. In view of the numerous probabilities that this communication is authentically from the spirit of Strabo, the information it purports to give becomes of the highest interest.

It has been the generally received opinion that the Sanscrit language is the oldest written language of the world. In the light of the spirit disclosures that are being made in these unprecedented spirit messages, this claim will have to be given up; and, indeed, the whole history of the ancient world will have to be rewritten. The spirit of Strabo tells us: "It was known, and fully understood in my time, and it was taught, that the doctrines of Pythagoras, Plato, and the Gymnosophists, together with the doctrines regarding the gods and goddesses of Greece and Rome, were to be found in the most ancient inscriptions and writings, whether on stone or papyrus, in Nubia, where there were evidences of a civilization so remote that we ancients, as you would term us, had lost all knowledge of it in the obscurity of time." If this statement of the spirit can be made good by still existing evidence, as we are strongly inclined to believe will be done, then good bye to Moses and the Jews, and good bye to Christianity, for they must stand or fall together.

It is a conceded fact that Strabo went to the confines of Ethiopia, which then included all the country beyond the southern borders of Upper Egypt. He is conceded to have been a singularly intelligent and keen investigator and observer of facts, and must have observed what Prescott referred to in his Conquest of Mexico, when he wrote concerning the Ancient Toltecs of that country:

"Their shadowy history reminds us of those primitive races who preceded the Egyptians in the march of civilization; fragments of whose monuments, as they are seen at this day incorporated with the buildings of the Egyptians themselves, give to these latter the appearance of almost modern construction."

If the fragments of such monuments of a pre-Egyptian civilization are to be seen at this time, they must have been equally, if not much more apparent, nineteen hundred years ago, at the time when Strabo travelled over Egypt to its father confines. It is hardly likely that those traces of a civilization, compared with which Egyptian civilization was then recent, should not have attracted the special attention of so close an observer of men and things as was Strabo, who was in Egypt with the especial view of inquiring into all such matters. The spirit tells us that he wrote a work upon Ancient Relics, treating of that and other analogous matters. He describes that work with singular minuteness; says it is still extant, and explains how it came to be saved at the burning of the Alexandrian Library. If what the spirit says is true, it is very apparent that he took a special interest in following the travels of that work; and fully explains the positiveness with which he speaks of the Ethiopian origination of the philosophies of India, Greece and Rome.

What the spirit says respecting the founding of Essenianism is true, beyond reasonable doubt. The Christian writers have claimed Ignatius of Antioch as a disciple of St. Peter, who about A. A. 69 ordained him as a Christian bishop. It is hardly necessary to say that this little piece of Christian history is the purest fiction, since St. Peter was nothing more nor less than a stone or rock, which was supposed to support the Roman Catholic Christian Church. Ignatius of Antioch was not a Christian at all, but an Essene, who organized that sect of religionists, and became their first patriarch about A. D. 67. The spirit tells us that their religious doctrines were not new, and were similar to those contained in the Epistle to the Galatians. This is not only true, but the other Pauline Epistles contain much doctrinal matter that was derived from the Essenes by Apollonius, the St. Paul of the Christian Scriptures, and was incorporated by him in the writings taken by Marcion, the Gnostic, to Rome, about A. D. 140, from Antioch, where he obtained them. At that date the Essenian sect had merged into that of the Gnostics.

But the special interest of the communication centres in the point made concerning the identity of the Sanscrit alphabet with a much more ancient alphabet to be found sculptured on the ruins existing in Abyssinia, Nubia and the neighboring countries of Africa. This being a point that is capable of verification, we shall seek carefully for its confirmation, by such researches as we have it in our power to give to the subject. It is strange

that this discovery was not made by Sir Henry Salt while travelling in those regions. Perhaps he knew more about them than he thought it profitable for him to tell.

The reference of Strabo to Apollonius of Tyana, is very important, in as much as it shows, that as early as A. D. 25, the renown of the latter had become general, although he had not then begun his great mediumistic mission. His mediumship and personal and mental characteristics must have been very remarkable, to have received the title of Apollonius or "The Son of Apollo," the Grecian personification of the source of all light and life—the "Glorious King of Day"—the Sun.

The reference of the spirit to the remarkable spirit painting in the possession of our most highly valued friends, Mr. and Mrs. B. B. Hill, is not the least important feature of this communication. The picture is an oil painting likeness of a man of thirty or thirty-four years of age, the expression of whose features and attitude indicates the greatest purity of life, benevolence of heart, and strength of mind and character. It is a picture that fixes the attention at once, and grows in interest the more it is examined. It was painted by the hand of the venerable artist medium, N. B. Starr, and it is inscribed, "the Nazarene, painted by Raphael through N. B. Starr." At a materializing seance given by Mrs. M. E. Williams, at the residence of Col. S. P. Kase, nearly a year ago, a spirit purporting to be Raphael, appeared in materialized form. We asked permission to speak with him, which was granted. On going forward to the cabinet, we saw before us the materialized form of a man who bore a strong resemblance to a picture purporting to be a likeness of himself, which stood on an easel beside the cabinet, to which he directed our attention by pointing to it. The circumstances under which the picture referred to was produced are so peculiar, that we here stop to briefly state them. Several years since Mrs. Kase had with her, as her guest, Mrs. Margaret Fox Kane, one of the remarkable Fox sister-mediums, they rooming together. Before retiring, one evening, Mrs. Kane was entranced and controlled by the spirit of Raphael, who told Mrs. Kase if she would place paper upon the table in their room, he would draw her a picture of himself. This request was complied with, and in the morning the picture was upon the paper as promised. It is a life size bust picture of the immortal Raphael. We then inquired of him if he knew of the picture painted through the hand of Father Starr, for Mr. B. B. Hill. He answered, "Yes." We then asked him whose portrait it was. He answered: "Apollonius was the Nazarene." From these spirit statements, and the fact that spirits through several other mediums have made similar statements, we infer that we have a speaking likeness of Apollonius, at least as he appears spiritually to spirit eyes.

We hope that this is not the last communication we may receive from Strabo. It is mete that those deeply wronged ancient authors should not only vindicate their outraged rights, but that they should aid to put an end to the wrong done by their Christian enemies.

PHRAOTES.

(King of Taxila.)

May the Sun of Truth ever shine upon your head!

I have been more than six months fighting my way here. The corroborating evidence that I shall give you to-day of the mediumship and exalted character of Apollonius of Tyana, is such, that millions of Catholic spirits would rather cease to exist than I should give it. I am Phraotes of Taxila. Ques. Is the name not Phraotes. Ans. No. It is Phraotes. I belonged to what was termed the Diamond Circle, by interpretation the Mountain of Light Circle, and was sworn to help to propagate the truth to the best of my knowledge. I recognized but one master on earth, whom I was expected to listen to, and he was enigmatically called "The Sun of Truth." He was the chief of the Gymnosophists, and his name was Iarchus. The laws of the Gymnosophists, required all princes, in those days, to take a journey to a sacred shrine upon a mountain in Northern India, and there they were instructed in all the virtues they were expected to practice. On leaving Babylon and Nineveh, for Taxila, the coming of Apollonius was announced by couriers, who had preceded him, who represented him to be a good and wise son of the Diamond Circle; not because he had been accepted and initiated, but because he performed all the signs required of a member. In other words he showed that the spirits were with him in great power. When he arrived, I introduced him to the learned of my court, and sent him forward to Iarchus. The place where he (Iarchus) resided was called in our time the Mountain of the Wise. There he was initiated; and received many theurgical rites; and afterwards returned to whence he had set out. I think he was at that time about forty-seven years of age. He received and carried back with him the sacred Testament of the Mountain of Light Circle. He received all the evangelical books save one, and that one he failed to get, simply because it could not be had at that time at the Mountain of the Wise. It had been taken South by way of Ceylon to Singapore. It was known in those days as the *Hamadan*. It was afterwards called the Book of Matthew, because it was written by a follower of Buddha, whose Hindoo name was something like that. This book was obtained by Armenian traders from Singapore, two hundred years before the time I speak of; and they would never return it. It is therefore in Armenia that you must seek for the true version of Matthew.

Such was the communication of the spirit of Phraotes, the fellow Gymnosophist of Apollonius of Tyana. It is impossible to question the genuineness and authenticity of that communication,

as our readers may readily see, if they will read the Life of Apollonius by Philostratus. It is strange, but true, that the only historic mention of Phraotes is found in connection with the account given by Damis, the disciple of Apollonius, of their mutual journey into India by way of Nineveh, Babylon and Taxila. There is in that biography quite a detailed account of what occurred at the court of Phraotes during a three days visit of Apollonius. This account we are indebted for to Philostratus, the biographer of Apollonius. The following letter of introduction and recommendation of Apollonius, to the Gymnosophists or wise men of India, will show how Phraotes of Taxila esteemed him. It was given to Apollonius as he was about to resume, at Taxila, his journey to India, at which time he was furnished with fresh camels and supplies, and a guide, by his royal friend.

"King Phraotes to Iarchus his Master, and to the Wise Men that are with him, sendeth greeting:—

"Apollonius being himself a very wise man, but thinking you to be wiser, is coming to you, that he may be acquainted with your discipline. Send him therefore away from you instructed in whatever ye know, as being assured that none of your learning shall be lost. He is the most eloquent of all men, and hath an excellent memory. Let him also see the throne whereon I sat, when you, Father Iarchus, gave to me my kingdom. Furthermore, his companions deserve much praise, in that they love such a man. Farewell."

The spirit of the King who gave that letter to Apollonius, returns and testifies that for more than six months he had been fighting his way through opposing spirit influences to give his communication. Phraotes tells us that he himself was a member of the Gymnosophic association, called the Diamond Circle, or the Mountain of Light Circle, and that as such he was sworn to propagate the truth to the best of his knowledge. As a member of that high circle, Phraotes tells us that its chief was mystically called "The Sun of Truth," and that his name was Iarchus. He tells us that as a prince he was sent to a sacred shrine upon a mountain, in Northern India, where he was instructed in all the virtues that should adorn the character of a ruler. Phraotes tells us a fact which Damis failed to record, that the coming of Apollonius to Taxila from Babylon, was announced by Babylonish couriers in advance, who represented to Phraotes, that Apollonius was a good and wise son of the Diamond Circle; not because he had been accepted and initiated, but because he performed all the signs required by a member. Could anything more strongly indicate that Apollonius was under some Hindoo spirit influence, if not under that of Gautama Buddha himself. Phraotes tells us that on his arrival he introduced him to all the learned people of his court, and sent him forward to the Mountain of the Wise, to Iarchus, his Master. He testifies that Apollonius was initiated in all the mysteries of Buddhism or of the Gymnosophists, and then returned to Antioch from whence he set out, a fully authorized Buddhist teacher or preacher. Phraotes tells us that Apollonius was at that time about forty-seven years of age.

But the most important and significant part of this spirit's testimony, is his statement that Apollonius carried with him from India the sacred Testament of the Mountain of Light Circle; and that he received all the evangelical books save one, which one he failed to get because it was not to be had at that time at the Mountain of the Wise. Phraotes tells us it had then been taken by way of Ceylon to Singapore. Whether or not there was a Buddhist gospel called the *Hamadan* we do not know, neither do we know of any follower of Buddha whose name resembled Matthew. These are matters we must let pass for what they are worth. But that Armenian traders brought a Buddhist gospel from Singapore, into Armenia, and that that gospel related to the Hindoo Saviour Christau is certain. This accounts for the fact that one of the oldest copies of that gospel was found in India by Pantenus in the second century. On that point, McClintock & Strong's Cyclopaedia of Theological Literature says:

"Pantenus, a Christian philosopher [in other words an Eclectic philosopher], of the Stoic sect, flourished in the second century. He is supposed to have been a native of Alexandria, and to have taught philosophy and religion there, about A. D. 180. He went on a mission to Ethiopia, [the Greeks called the country of India Ethiopia], from whence he is said to have brought the Gospel of St. Matthew, written in Hebrew. (Eusebius Hist. Eccles. v. 10)."

We venture "to bet a big apple" that the Hebrew-writing part of the story is the work of Eusebius, who did not dare to let it be known that Pantenus had found the Gospel of Matthew written in the Sanscrit or Pali tongue. It is therefore highly probable that what Phraotes says about the Singapore Buddhist *Hamadan*, and its being identical with the Christian Gospel of St. Matthew is substantially, if not literally, true. It is this vast accumulation of spirit testimony, all tending to establish the fact that the so called Christian Scriptures are borrowed or stolen from the Buddhist scriptures of India, corroborated as it is at almost every point by undeniable historical facts, that leaves no room for reasonable doubt of its general and essential truth. Well did the spirit of Phraotes say that there were millions of Catholic spirits who would rather cease to exist than that this truth should become known to mankind.